In Judaism, there are several entities often referred to as Satan. However, one stands out above the rest, and his name is Samael. We recognize names like Belial, Mastema, and Asmodeus as the Princes and Kings of the demons.

However, Samael has the distinct honor of being the father of the Left-Hand Path, or as it is called in the Kabbalah, the "Sitra Achra," or the "other side." Samael is the only one I know of that has within himself the encapsulated experience of the entirety of the spiritual world. He is evil to some, beneficent to others, and perhaps the creator God himself.

He is both autonomous, and a vital spoke in the wheels of universal order. He throws Yahweh's creation into introspective chaos, yet in the eyes of some, he is Yahweh himself. His nature is like a fractal self-similar in all directions. **Wherever you look, he is there.**

Baal Kadmon is a New York-based author, occultist, and meditation teacher. The study of history (particularly Ancient History, Late Antiquity, and Medieval History), philosophy, and religion are his other areas of specialization. His linguistic skills include Israeli Hebrew, Classical Hebrew, Ugaritic, Judeo-Aramaic, Syriac (language), Ancient Greek, and Classical Latin. Baal's work is distinguished by his knowledge of ancient languages and his meticulous approach to research. This expertise and methodology allow him to illuminate, and in some cases debunk, myths and falsehoods that are now being spread throughout the Occult community.

ISBN 9798826751480

Baal Kadmon

SAMAEL

A History

Samael—A History

By Baal Kadmon

Copyright Notice

Copyright © 2022 by Kadmon, Baal

All rights reserved. No part of this book may be reproduced by any mechanical, photographic, or electrical process, or in the form of a recording. Nor may it be stored in a storage/retrieval system nor transmitted or otherwise be copied for private or public use-other than "fair use" as quotations in articles or reviews—without the prior written consent of the author.

The information in this book is solely for educational purposes and not for the treatment, diagnosis, or prescription of any diseases. This text is not meant to provide financial, mental, or physical health advice of any sort. The author and the publisher are in no way liable for any use or misuse of the material. No guarantee of results is being made in this text.

Kadmon, Baal

Samael – A History

–1st ed

Printed in the United States of America

Book Cover Designer: Serafia - www.serafiamagick.com

At the best of our ability, we have credited those who created the pictures based on the research we have conducted. If there are images in the book that have not been given due copyright notice, please contact us at Resheph@baalkadmon.com and we will remedy the situation by giving proper copyright credit or we will remove the image/s at your request.

Table of Contents

Copyright Notice 1
Disclaimer 4
Acknowledgments 5
Introduction 6
Source Material 9
The Meaning of the Name Samael 12
Who Or What Is Satan? 18
The Physical Appearance of Samael 22
Samael & Azazel – Related? 24
Samael & Belial – Related? 31
Samael - A Watcher? 35
The Tale of Two Falls 38
Samael - God's Servant or Enemy? Or Both? 58
Samael As The Sower of Doubt 71
Samael, The Exodus & Job 75
The Seizing of Moses' Soul 80
Samael and Lilith 95
Samael in the Gnostic Texts – The Secret Book Of John 102
Samael in the Gnostic Texts – The Reality of the Rulers 111
Samael in Islam 114
Samael In the Grimoire Tradition 117
The Meditations – An Introduction 128

The Unification of Samael & Lilith 130
Samael - The Protector 133
The Klippotic Sacrament 137
Bonus Chapters 144
Samael In the Torah Codes 145
The Lashes Of Samael & The Transgressions Of Egypt 155
Conclusion.....157
Bibliography 158
About The Author.....159

Disclaimer

By law, I need to add this statement.

This book is for educational purposes only and does not claim to prevent or cure any disease. The advice and methods in this book should not be construed as financial, medical, or psychological treatment or advice. Please seek advice from a professional if you have financial, medical, or psychological issues or conditions.

By purchasing, reading and or listening to this book, you understand results are not guaranteed. In light of this, you understand that in the event that this book does not work or causes harm in any area of your life or other people's lives, you agree that you do not hold Baal Kadmon, or affiliates liable for any damages you or others may experience or incur.

The material in this book is copyrighted 2022.

Acknowledgments

I would like to acknowledge and thank my friend Serafia (https://www.serafiamagick.com/) for creating the wonderful cover for this book. I thank you so much for creating it for me.

As always, I also want to thank Saint Expedite for keeping me on the path.

Introduction

When we look back at the rich demonic traditions of Judaism and Christianity, we often see that the nemesis of God is named "Satan." In Judaism, the word Satan takes on different forms and is usually not used as a proper name but as a description of a being or its function. When Judaism refers to Satan, you will often see it, in Hebrew, as "THE SATAN" or "A SATAN." This implies that Satan is a noun, sometimes an adjective, and a verb. Whereas, in Christianity, for the most part, Satan is used as a name for a particular being.

In Judaism, there are several entities often referred to as Satan. However, one stands out above the rest, and his name is Samael. Yes, we recognize names like Belial, Mastema, and Asmodeus as the Princes and Kings of the demons. However, Samael has the distinct honor of being the father of the Left-Hand Path, or as it is called in the Kabbalah, the "Sitra Achra," or the "other side." He is the top of the top and the father of all the Klippot that leads humanity astray and, for some, ultimate empowerment. In this sense, he is the most powerful demon and the best and foremost representation of Satan that we have. Gnostic texts take it even further and call him a god.

Another thing that stands out about Samael is that, unlike many demons in Judaism, he is a demon and an angel at the same

time. He was not a pagan God that was converted to a demon by those who compiled the Bible. He has had demonic tendencies from the beginning. That's the thing; evil existed even before creation, something not many people know.

Samael is the only one I know of that has within himself the encapsulated experience of the entirety of the spiritual and physical world. He is evil to some, benevolent to others, and perhaps the creator God himself. He is autonomous but also a vital spoke in the wheels of universal order. Even Moses himself in the legends states that he is of the utmost importance. He will lead the Israelites astray while holding the Israelites in judgment for their constant backsliding. He is rebelliousness personified. He throws Yahweh's creation into introspective chaos, yet in the eyes of some, he is Yahweh himself. It makes me wonder if the creation itself is just the inner drama of Samael playing out on and in all things. His nature is like a fractal, self-similar in all directions. Wherever you look, he is there.

This book will discuss Samael from as many vantage points as possible, not only from the Jewish tradition. I will pull from the Christian and other traditions as well. I believe, from what I can ascertain, this book will be the most concise and robust text on Samael available to date.

In this book, you will learn the following:

The Meaning of the Name Samael

The Origins of Samael

Samael in the Targumim

Samael In the Rabbinic Traditions

Samael and Lilith – Shadows of Adam & Eve

Samael in the Gnostic Texts

Samael in the Apocrypha

Samael in the Kabbalah

Samael in Islam

Samael in the Grimoire Tradition

Three Ritual Meditations with Samael

Bonus Chapters:

Samael In the Bible Codes

The Lashes of Samael

We have a lot to cover. Let's get started.

Source Material

Before I jump into this topic, I would like to discuss the primary source material I used in this book. Many of the texts I used may not be familiar to all readers.

The Old Testament - (Varies – Earliest known text dates to at least 1200 B.C. to around 165 B.C): This is more commonly known as the Hebrew Bible. Here you find the first five books of Moses or the Torah. They are the books of Genesis through Deuteronomy. It also contains texts of a prophetic nature, such as the books of Isaiah, Ezekiel, Jeremiah, etc. Philosophical or Wisdom teachings such as the Psalms, Proverbs, etc.

The Talmud - (300-500 A.D): This set of texts serves several purposes. It elucidates many of the laws and concepts found in the Old Testament with countless digressions. The entire text is divided into Tractates. When I mention a passage from "Eruvin," "Shabbat," "Sanhedrin," and the like, those are Tractates within the Talmud. Each Tractate specializes in a specific topic with many side topics being discussed. I won't discuss every Tractate since it is much larger than this book. Please refer to my book **The Talmud: An Occultist Introduction** for more information.

The Apocrypha - (200 B.C. – 400 A.D.): These are extracanonical texts that did not make it into the Biblical canon. Often, they give the back story of many of the narratives in the Bible. These books include The Book of Jubilees, the Books of Enoch, The Alphabet of ben Sirah, etc.

Targumim - (1-600 A.D.): These texts are Aramaic translations of the Old Testament; they also clarify biblical verses.

Midrash Rabbah - (400 - 1200 A.D.): These are homiletic and exegetical texts that elucidate the Old Testament.

The Zohar - (1200s A.D.): This body of texts is the backbone of the Kabbalah and serves to explain and interpret concepts found in the Old Testament, especially that of the first five books of Moses. Unlike the other exegetical texts, this series of texts gives more of a mystical understanding of the Bible.

Dead Sea Scrolls - (150 B.C. – 70 A.D.): This is a body of texts found in a cave called Qumran, right off the Dead Sea. It comprises many biblical texts and additional ones not present in the canon. They are a glimpse of what early first-century Judaism looked like for specific sects, mainly that of the Essenes. They are an excellent source of extra-biblical material.

Nag Hammadi Texts - (Varies – Earliest known at least from the First Century A.D.): This body of texts can be best described as being "Lost Gospels." But also other kinds of texts. They are

texts that were not added to the official canon. Many have a Gnostic tone and differ remarkably from the accepted Christian texts.

I will also refer to several different commentaries and explanatory texts in the Jewish tradition that have varied dates from the Middle Ages and onward.

Let us begin.

The Meaning of the Name Samael

There has been some controversy around the name Samael. Some say it means "Blindness of God," while others say it means "Poison of God." I feel the Poison of God is the correct meaning, and I will discuss why that is in this chapter.

Before I get into that, I would like to mention that several names have been ascribed to him. Aside from Samael, he is also known as "The Angel of Death," we know this from Targum Jonathan, Genesis 3:6, "And the woman beheld Samael, the angel of death..."

And there are other countless other examples of this.

Other names include Samil, Salmael, Satanil (Satanail), and, of course, Satan. But we will ignore the Satan naming convention for now since, in his case, it is a description of his function as an adversary.

In Hebrew, the name of Samael is spelled: סַמָּאֵל

From right to left, the first two letters are Samech and Mem, making the sound "SM," and the last two letters are Alef and Lamed. Alef and Lamed spell "EL," which means God. In modern Hebrew, the word for illicit drugs is "Samim" סַמִּים . As you can see, the first two letters are shared with the name

Samael. In Biblical Hebrew, "Samim" was often a benign word for spices and sometimes Incense.

Exodus 30:34:

"And the LORD said unto Moses: 'Take unto thee sweet spices...."

In Hebrew:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח-לְךָ סַמִּים

These samim were burned in the temple every day as incense and offerings. However, the meaning would evolve after the Second Temple period, 516 B.C to 70 A.D. For much of this period, Aramaic was the primary language spoken by most Jews. In Aramaic, the term "SAMA" meant Medicine, at least one of the meanings. In Hebrew, the word was eventually replaced with the word "Trufah," which is usually the term for "healing medicine," which is still used today. In Mishnaic Hebrew (first through fourth century A.D), the word "SAM" started to mean a substance that could influence human behavior and thought, very much like a drug. What do illicit drugs do, and how do they create their mind-altering states? Of course, through a toxic and poisonous effect. To add to this, In Arabic, the words "SUM" and "SMA" actually mean poison.

Samael has a complicated history in Judaism, but overall, his reputation is one of evil, and thus it makes sense that the SAM in his name equals "Poison or toxin." Another indication that "Poison of God" is the correct definition is that in many Jewish exegetical texts, the snake that tempted Eve was controlled by Samael, or was Samael himself, and the snake has what? Venom, which is a poison. So, his name is further tied to poison. I will get into all that later.

There are several more reasons why Poison is most likely correct. The exegetical texts pretty much agree that it is poison as well. In Shenei Luchot HaBerit, Torah Shebikhtav, Chayei Sara, Torah Ohr 14, it states, "The very name סמ-אל Samael, (Satan) reflects the dual nature of evil. On the one hand, the name א-ל, G–d, is part of that definition. On the other hand, the word סם represents the **סם המות,** lethal poison."

Clearly, they see the name as poison as well.

Where did the "Blindness of God" come from?

Some texts referencing the Greek version of the Book of Enoch state his name was SAMIEL, which they say was derived from the Aramaic word "SAMI," which means "blind." The literature states that Sami (סמי) means blind, an etymology maintained by some Jewish and non-Jewish sources until the Middle Ages.

This is true, and we find several instances of this throughout the Jewish exegetical texts and some Syriac Aramaic ones where "SAMI" means "Blindness. "

In the *Klein Dictionary*, it states:

סמא, סמה to be blind, to blind.

סְמָא, סְמָה - blinded; he dazzled.

נִסְמָא became blind.

נִסְתַּמֵּא became blind.

[Aram.-Syr. **סְמָא, סְמִי** (= was blind).

Akka. samū (= blind)."

In addition, in Gnostic circles, Samael, often referred to as Yaldabaoth, was called " The Blind God," but they were using it as a descriptive term to illustrate his ignorance. He was "blind to the truth" and not the actual meaning of his name. I will get into that in a separate chapter. In the Testament of Solomon, he is referred to as the Demon that "causes blindness." BUT, again, it does NOT say his name actually means blindness.

If we return to the Klein Dictionary, it defines Samael's name as such:

סַמָּאֵל— "name of the Angel of Death.

[Compounded of סַם (= drug, poison), and אֵל (= God)."]

Even the Talmud agrees in Avodah Zara 20b:

"When a sick person is about to die, the Angel of Death stands above his head, with his sword drawn in his hand and a drop of poison hanging on the edge of the sword. Once the sick person sees him, he trembles and thereby opens his mouth; and the Angel of Death throws the drop of poison into his mouth. From this drop of poison, the sick person dies, from it, he putrefies, from it his face becomes green."

Based on the fact that in Mishanic and Midrashic Hebrew, "Sam" can mean a toxin, and in Arabic, it means poison, it leads me to believe it is "Poison of God."

I will mention another and final reason here as to why I think "Poison of God" is correct. Notice if we use the example in the Klein Dictionary that Samael is "compounded of סַם (= drug, poison), and אֵל (= God)." It is two words put together**: poison and God**.

This compound doesn't exist if we use the Aramaic. In Aramaic, blindness is **סמא.** It is ONE word. To make it SAMAEL, we need

to add a Lamed ל at the end. But it wouldn't be a compound word since the Alef which would form EL is part of the word "Blindness" and not part of the word "EL." So it wouldn't make sense. It would be "Blindness" with an extra last letter. To make it "Blindness of God" using the Aramaic, it would need to be סמאאל; we would need to add an extra alef to form the EL since the first Alef belongs to the word "blind." See what I mean? We would have to alter the spelling of the name to make the Aramaic definition work. We do not need to so this since we know that Samael is spelled סַמָּאֵל without an extra alef throughout the Jewish and Aramaic texts, and therefore the case for "Poison of God" is much stronger and, in my mind, final.

It just makes sense to me. If people want to use "Blindness of God" because it resonates with them, that is fine. I leave it to the reader to decide which version feels right. I am just stating how it appears from a linguistic standpoint.

In the following several chapters, we will go through the history of Samael and see how he has evolved. There are a few interesting twists and turns in his narrative.

Let us get to it.

Who Or What Is Satan?

Before I go into the history of Samael, I want to discuss how the term Satan is used in the Biblical tradition. I do this because Samael is considered the quintessential representation of Satan. However, the word Satan is not so easy to define in the Jewish tradition.

Satan, in Hebrew, שָׂטָן means adversary and accuser. It is often used as both an adjective and a noun. In both forms, we find the word Satan and variants of Satan being used. There are many examples. I will show you a few for illustrative purposes.

Psalms 38:21, "They also that repay evil for good are adversaries unto me because I follow the thing that is good."

In Hebrew:

וּמְשַׁלְמֵי רָעָה תַּחַת טוֹבָה— יִשְׂטְנוּנִי תַּחַת רדופי-)רָדְפִי-
טוֹב

The word in Hebrew, in bold, says "YI-SATAN-ooni."

The root word there is Satan. In this case, it is simply a term meaning adversaries.

Psalms 71:13, "Let them be ashamed and consumed that are adversaries to my soul; let them be covered with reproach and confusion that seek my hurt."

In Hebrew:

בשו יכלו, שטני נפשי :יעטו חרפה, וכלמה--מבקשי, רעתי

The highlighted Hebrew word read "SATANEI," the root word again is Satan and is used as a term for an adversary.

2 Samuel 19:23, " And David said: 'What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel?'

In Hebrew:

וַיֹּאמֶר דָּוִד, מַה-לִּי וְלָכֶם בְּנֵי צְרוּיָה--כִּי-תִהְיוּ-לִי הַיּוֹם
לְשָׂטָן; הַיּוֹם, יומַת אִישׁ בְּיִשְׂרָאֵל--כִּי הֲלוֹא יָדַעְתִּי, כִּי הַיּוֹם
אֲנִי-מֶלֶךְ עַל-יִשְׂרָאֵל

The Hebrew highlighted word says "LE-SATAN" or "to be a Satan." Here is another instance when the word Satan means an adversary.

Let us look at one more example of the word Satan as an adversary.

Numbers 22:22 "And God's anger was kindled because he went; the angel of the LORD placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him."

In Hebrew:

וַיִּחַר-אַף אֱלֹהִים, כִּי-הוֹלֵךְ הוּא, וַיִּתְיַצֵּב מַלְאַךְ יְהוָה בַּדֶּרֶךְ
לְשָׂטָן לוֹ; וְהוּא רֹכֵב עַל-אֲתֹנוֹ, וּשְׁנֵי נְעָרָיו עִמּוֹ

In this passage, the angel of the lord is making himself an obstacle on the road to the individual in question. In this case, it is the Magician and Prophet Balaam. So, in a sense, the word Satan in this instance means "Oppose or to hinder."

Let us now look at Satan as an actual being.

Zechariah 3:1-2, " And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said unto Satan: 'The LORD rebuke thee, O Satan, yea, the LORD that hath chosen Jerusalem rebuke thee; is not this man a brand plucked out of the fire?'"

I will not include the Hebrew here because the word Satan is stated in English, and the translation is correct. As you can see here, Satan is a being of sorts. It mentions his name and that his function is as an accuser.

1 Chronicles 21:1, "And Satan stood up against Israel and moved David to number Israel."

Yet again, we have Satan here as a noun, an actual being of sorts.

And, of course, we have the story of Job, in which it is clear Satan is a being.

Here is a list you can reference regarding the various mentions of Satan in the Old Testament. Please note that the word Satan may not appear in English, but it will appear in all instances in Hebrew in one form or another.

(Psalms 38:20; 71:13; 109:4, 20, 29; Zecharia 3:1, 1 Samuel 29:4; 2 Samuel 19:22; 1 Kings 5:4; 11:14, 23, 25, Numbers 22:22, 32; Job 1:6, 7, 8; Zecharia 3:1; 1 Chronicles 21:1).

In essence, Satan is a stand-in for any demonic entity against God. We see various demons called "A Satan" or "The Satan throughout the Jewish texts. Samael is no different, but I'll get into that shortly.

The Physical Appearance of Samael

I guess a good place to start when it comes to Samael is what the texts say about his appearance. I always find it amusing when the Rabbis describe the various demons in the world. It is often a bit whimsical. His appearance runs the gamut. We have texts stating he is the most beautiful angel in heaven; you'll see that later. We also have texts stating he was not the best-looking fellow.

In the Aramaic translation of Job found in the Targumim, Targum of Job 28:7, we discover that he has a single hair that grows out of his navel and that if it is ever cut, he will lose his power. This is very reminiscent of the Samson story, in which all his power resided in his hair.

In the Kabbalah, especially in the Zohar and the "New Zohar," we have a few descriptive terms for Samael. The Zohar Hadash 31:4, states, "Samael is dark and is cross-eyed and has a set of horns...."

He is one of the first demons associated with horns in the Jewish tradition. We only find this one other time in the Dead Sea Scrolls in which we have the horns being associated with demonic forces. It can be found in the *Fourth Exorcism Psalm: Psalm 91.*

It states in Line 7, "... and your horns are the horns of illusion. You are darkness, not light."

I find this very interesting; I believe it is the first time we have such a description in Judaism regarding demons or devils having horns. We now see Samael is associated with horns as well.

Let us move on.

Samael & Azazel – Related?

As I indicated earlier, the concept of Satan and the demonic is more fluid in Judaism than in Christianity. Satan tends to be one set character in the New Testament and Christianity. Other demons are simply demons and are controlled by Satan. Whereas, in Judaism, any demon and any entity that serves as a stumbling block can be called "a Satan." The names are interchangeable, but the title remains the same. Belial and Samael are both Satan and can be interchangeable based on the text they are derived from.

In this chapter, I will discuss such interchangeability here. Mainly that of Samael and Azazel. In the Occult community, they are often seen as two separate forces altogether, but we have some indication that they are one and the same in some traditions.

Before we get into that, we need to discuss how Azazel is treated in the Old Testament.

When I first encountered Azazel, I was a schoolboy studying the Bible. I recall learning of this ritual in which the scapegoat for Israelite sin was called Azazel, and he was thrown off a cliff. There was no indication that it was a demon of any sort. The name Azazel is mentioned only three times in the Old Testament and not once were we taught that any of these references were to a demon.

Let's take a look at how the Bible refers to Azazel.

Leviticus 16: 8-10, "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the Lord, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement over him, to send him away for Azazel into the wilderness."

On the surface, it seems like they are sending this goat off to a being named Azazel. On the other hand, many believe that Azazel is simply a description of a place, and it was what I was taught early on. This latter idea is still in wide acceptance in modern Israel. If you tell an Israeli "Lech Le-Azazel," it is the equivalent of saying, "Go to Hell, " or "Get Lost."

It is not entirely clear from these texts what or who Azazel is, but it could also refer to a kind of goat demon. I say this because just a chapter after Azazel is mentioned, it states in Leviticus 17:7, "They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves. "

Azazel starts off in the Bible as a description and then becomes a noun in later texts. In the Book of Enoch, we see Azazel come to life. He is no longer a symbolic goat or even a goat demon but a leader of the angels of the fall. He taught the people of the earth every kind of warfare and weaponry. He taught women beauty secrets. However, he is primarily known for his teaching of Witchcraft and Magick.

The text states:

In Chapter 8: " And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures."

In the Apocryphal Jewish book, the Apocalypse of Abraham, he is depicted not as a goat but as an "unclean bird."

We see Azazel slowly transform into an actual being. But is Azazel also Samael or related to Samael in some way? I don't mean that he is Just the common "Satan" type of entity, but the same being entirely or intimately related.

Let's look again at a text I referred to earlier: The Rabbeinu Bahya commentary on the Torah, specifically Vayikra, Leviticus. 16:7. It states something interesting.

"When you consider all that we have written and quoted on this subject, you will be convinced that there most certainly cannot be a question of the scapegoat being an offering, a sacrifice to a Satanic force called Azzazel. All strife, war, etc., in the world, have their origin in that domain where Satan-Se'ir, the other name for Esau and the negative character traits he symbolizes, reign supreme. This is the force which welcomes this scapegoat laden with sin. All goats, both male and female are part of his domain. The nearest "relative" of this **Satan-Samael-Azzazel** is Esau, and the nation descended from it....

According to Pirke d'Rabbi Eliezer chapter 27, Samael started as a respectable angel in the celestial regions until he and his colleagues were expelled from there by G'd Himself. As a form of protest Samael held on to the wings of the archangel Michael trying to prevent his expulsion or to drag that angel down to earth with him. G'd saved the archangel Michael, and this is why that archangel became known as "Michael the escapee"... Considering the fate of Azzazel-Samael, we know that he ended up at the lower end of the emanations which we associate with the celestial regions or domains. In fact, as the result of his expulsion from heaven, Samael constitutes a barrier between earth (the lowest of the emanations, מלכות), and heaven, i.e. the destination of the sacrifices. How can our sacrifices reach heaven when Samael forms an effective barrier to their ascent to heaven? In the words of Solomon in Proverbs 26,13, Samael is like a שחל בדרך, "a type of lion barring one's progress." Presenting this scapegoat to Samael is like throwing a bone to the dog, keeping it happy while one pursues one's main objective. The Torah did the same thing when instructing us to dispatch the scapegoat to the domain of Samael in order to pave the way for our sacrifices to God to ascend to heaven without hindrance

and interference. This is why the author of Pirke d'Rabbi Eliezer chapter 46 wrote that the purpose of the scapegoat procedure is to prevent Samael from interfering with our offerings.

It is important for the Jewish people to be aware of the existence of forces such as represented by the Azzazel and only in this manner are they able to deal with such a phenomenon. This was not the first time that normally hostile forces turned supportive. We encounter the phenomenon for the first time in Exodus 11,7 where the Torah tells us that the very dogs which could have been counted on to impede the departure of the Jewish people from Egypt kept their mouths shut and did not interfere with the Exodus. [According to tradition the dogs were rewarded by the Torah in that the Torah instructs us to throw meat unfit for us to eat to the dogs (Exodus 22:30, compare Rashi). It is not a new idea that the Torah suggests neutralizing potentially hostile forces by feeding their appetite. Ed.]..."

Notice how he uses Satan, Samael, and Azazel as one and the same. But it also mentions that the Azazel scapegoat offering is to assuage Samael at the same time. This is very

interesting. It is starting to look like many of the demons from the demonic hordes are simply forms of Samael, but of course, we can't be sure 100% since there are many conflicting stories.

In another commentary on the same verse in Leviticus called Chizkuni, Leviticus 16: 8 states, "and one lot for Azazel." This word is an alternate word for Samael, which means "Satan."

(As a side note, the texts I just quoted spell Azazel differently and is not a result of my doing.)

In the next chapter, we will be continuing our discussion of the interchangeability of demons with Samael.

Samael & Belial – Related?

In the previous chapter, we saw how Azazel and Samael are related and perhaps the same being. We find a similar situation with the demon Belial in a Christian Apocryphal and pseudepigraphal text called the *Ascension of Isaiah.*

We find the prophet Isaiah making predictions about King Hezekiah's successor Manasseh in this text. He states that Manasseh will be evil and ungodly and that Samael and or Belial directly influence him. Belial in this text is referred to as Beliar, which is common in Greek texts. Manasseh despises Isaiah and tries to force him to recant those prophecies against him. Isaiah manages to escape briefly but is ultimately caught and executed. His execution is inspired by Samael.

Let's take a look:

The Ascension of Isaiah, 1: 7-11, " 7. Isaiah said to Hezekiah, the king, but not in the presence of Manasseh only did he say unto him: `As the Lord liveth, and the Spirit which speaketh in me liveth, all these commands and these words will be made of none effect by Manasseh thy

son, and through the agency of his hands I shall depart mid the torture of my body.

8. And Sammael Malchira will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me:

9. And many in Jerusalem and Judea he will cause to abandon the true faith, and Beliar will dwell in Manasseh, and by his hands I shall be sawn asunder.'

10. And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face.

11. And Isaiah said unto him: `The counsel of Sammael against Manasseh is consummated: nought will avail thee."

Here we see a new word associated with Samael. Samael Malchira. This is almost certainly a corruption of the Hebrew "Malach-Ra," which simply means "evil angel." You will find this type of butchered Hebrew throughout Greek language apocryphal texts. In the text, we have Samael and Belial being used interchangeably. At one moment, Manasseh is influenced by Samael and then

Belial, and then Samael again. They are being used both to describe Satan. We see this even more so as we progress through the text.

Chapter 2:1-2, "AND it came to pass after that Hezekiah died, and Manasseh became king, that he did not remember the commands of Hezekiah, his father, but forgot them, and Sammael abode in Manasseh and clung fast to him."

2. And Manasseh forsook the service of the God of his father, and he served Satan and his angels and his powers."

Then in Chapter 5: 14-15, " 14. And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.15. This, Beliar did to Isaiah through Belchira and Manasseh; for Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things which he had seen regarding the Beloved."

Belial and Samael are the same being, and the text jumps back and forth between the names. This again further proves that if we are to put all the ideas together, Samael

is the ultimate name for Satan and all other names are simply aspects of him. As we progress in the text, you'll see why I feel Samael is Satan, and all "satans" roll into him."

In the following few chapters, we will go deeper into Samael, his true identity, and his many deeds.

Samael - A Watcher?

"When men began to increase on earth and daughters were born to them, the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them."— Genesis 6: 1-2

Samael is such an enigmatic character because the perception of who he is is unclear. We have stories of him being an angel of the Lord who does God's dirty work, yet he is the King of All that is ungodly.

Since he is known in tradition under several names, it can often be hard to pinpoint his presence in these texts. It is unclear if those other names are indeed Samael or simply a tradition passed down stating that those names were his. For example, Satanail. It is often ascribed to Samael, but it is unclear why, but I have a theory I will mention later in the chapter. But for the sake of ease, I will accept the different names ascribed to him.

Speaking of Samael in the form of Satanil, we see one of the first, if not **the** first, mention of him in the Second Book of Enoch.

It states, 2 Enoch, 18:3 " And they said to me (Enoch): These are the Watchers, who with their prince Satanail (Satan) rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne to the place of Hermon, and broke through their vows on the shoulder of the hill of Hermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvelous big men and great enmity."

And then again in Chapter 31:4, "The devil is the evil spirit of the lower places, as a fugitive, he made **Sotona**** from the heavens as his name was Satanail (Satan), thus he became different from the angels, (but his nature) did not change (his) intelligence as far as (his) understanding of righteous and sinful (things)."

Notice the passage states, "The devil is the evil spirit of the lower places, as a fugitive, he made Sotona** from the heavens as his name was Satanail (Satan)." Sotona is being used as a description, much like Satan in Hebrew.

Back to the passages in the book of Enoch. This is a fascinating account of the Watchers. In it, supposedly, Samael, in the guise of Satanail, is their leader. However, most do not know this story because, for the most part, the Watcher tradition doesn't speak of Satanail as being the leader, but Shamyaza/Samyaza.

For example, Enoch 6: 7-8, " Samyaza their leader, Arakiel, Ramel, Kochaviel, Tamiell, Ramiel, Danell, Ezekiel, Barakiel, Azazel, Armaros, Batarel, Ananel, Zakiel, Shamsiel, Satarel, Turel, Jomjael, Sariel. Eight these are their chiefs of tens".

This narrative is the most popular Watcher narrative. If Satanail is Samael, there seems to be a slight conflict in the tradition because if he is part of the Watcher tradition, it would mean that he fell with the rest of the angels who rebelled against God. AND, that he was that very angel that led the rebellion. The only problem with this is that there are two falls in the literature. There is a Fall of Samael and the fallen angel narrative via the Watcher tradition. This is problematic. Which one is it? It can't be both. I suspect there are possibly two falls. One fall of just Samael and his close angels, and another fall of the angels or Watchers as they are known.

Let us get deeper into this issue.

The Tale of Two Falls

Before I begin this chapter, I would like to say that this book is not specifically about the fallen angels. I am just discussing the fallen angel narrative pertaining to the traditions around Samael. If you are interested in the Watcher tradition, please read my book **"The Watchers and Their Ways."**

As I mentioned in the previous chapter, there was a fall of angels via the Watcher tradition in the book of Enoch. This is in line with Genesis 6 1-2, "When men began to increase on earth and daughters were born to them, the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them."

Is Samael the leader of these fallen angels, or was he already fallen before the angelic fall "proper?" I ask this question because the tradition suggests he fell before the official fall of the angels. Let's take a look.

To give context, let's look at Genesis 3: 1-13,

"Now, the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

4 "You will not certainly die," the serpent said to the woman. 5 "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, "Where are you?"

10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

12 The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

13 Then the Lord God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

In the conventional understanding, Satan was the serpent. The surface text in Genesis doesn't say who the Serpent is or who the power behind the serpent is. If we look to the Targumim, which are Aramaic translations of the Torah, we see that not only do they translate Hebrew to Aramaic, they add context as well.

Genesis 3:6, **" And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat."**

This is not the only place we see the connection between Samael and the fall of Adam and Eve from the Garden of Eden. There are a few texts. Lets see what *The Greek Apocalypse of*

Baruch, a Pseudepigraphal text, says about Samael and the Serpent that tempted Eve. It states, 3 Baruch 4, " And I said, I pray thee show me which is the tree which led Adam astray. And the angel said to me, It is the vine, which the angel Sammael planted..." it further states in 3 Baruch 9, "And at the transgression of the first Adam, it was near to Sammael when he took the serpent as a garment."

It is stated in no uncertain terms that not only did Samael seduce Adam and Eve, but he wore the serpent as a "garment." Implying he took on the disguise of the Serpent.

The following text states that Samael had control over the serpent and was not necessarily disguised as the serpent.

Pirkei DeRabbi Eliezer 13: " Samael was the great prince in Heaven; the Chayyot (Holy Animals) had four wings, and the Seraphim had six wings, and Samael had twelve wings. What did Samael do? He took his band and **descended** and saw all the creatures which the Holy One, blessed be He, had created in His world, and he found among them none so skilled to do evil as the serpent, as it is said, "Now the serpent was more subtle than any beast of the field." Its appearance was something like that of the camel, and he mounted and rode upon it. The Torah began to cry aloud, saying, **Why, O Samael! Now that the world is created, is it the time to rebel against the Omnipresent**? "

In another commentary called Radak on Genesis 3:1, it states,

" The point is made that jealousy and envy, some of the most destructive character traits, exist also in the celestial regions, and that when the angels who had not been delighted at man's creation in the first place, saw how clever Adam was, and how he had named the animals immediately upon looking at them, they became afraid that their dominant role in G'd's entourage would be jeopardized now. They therefore schemed to seduce man into sinning against His Creator in order to safeguard their role as being closest to G'd. Thereupon, Samael, the most powerful angel, the one who had 12 wings whereas all the others had only 6 wings, took his underlings with him to take a closer look at what went on in the terrestrial regions. He found that in those regions the serpent was by far the most intelligent of the beasts, and he could not find another beast as capable and willing to fall in with his wicked plans. We are informed there that the serpent was huge and looked like a camel and Samael was riding on it."

These accounts are very interesting and also confusing. They briefly describe who Samael is and that he has "descended," and in the second text, he and his entourage wanted "to take a closer look at what went on in the terrestrial regions."

What does it mean he descended? To most, this harkens back to when the Angels fell from the Heavens and mated with

Human women as per Genesis chapter 6 AND the Watcher tradition in Enoch. Well, it might sound that way, but it isn't. Why? Because the serpent came BEFORE the angels fell. Here the text states the same thing. **"He (Samael) took his band and descended and saw all the creatures which the Holy One, blessed be He, had created in His world, and he found among them none so skilled to do evil as the serpent..."**

The text says in 14: 5, **"He cast down Sammael and his troop from their holy place in heaven, and cut off the feet of the serpent..."**

The Serpent and the tempting of Adam and Eve was way before the fallen angels, not only in Genesis but also in the books of Enoch accounts. Therefore, the descent of Samael and the fall of the angels that came much later could not be the same event. And thus, Samael could not be the leader of the fallen angels in the Watcher narrative.

Here is additional proof from the Apocrypha that perhaps there are two falls here. One with Samael, or as this text will name him, "Satan," and another, when they fell before the flood in Genesis 6.

In the Apocryphal text, *The Life of Adam and Eve*, also known as *The Apocalypse of Moses*, we find details of life after the fall from Eden. We find that Satan is angry and wants revenge for

being thrown out of the Garden of Eden with Adam and Eve. He had nothing else to lose, so he kept at his tempting ways even after being thrown out of the garden. Let's take a look.

9:1 – 10:4, " And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying out. Now come out of the water and I will conduct you to the place where your food hath been made ready.' But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence. How hast thou been again ensnared by our

adversary, by whose means we have been estranged from our abode in paradise and spiritual joy.'"

In this passage, we see that it is implied that the first fall was caused by Satan (Samael). And here we have another fall as well. Satan is used in the traditional Jewish form as an adversary; a stumbling block. However, the story takes an interesting turn; Satan also starts to lament for an interesting reason.

12:1 – 15:4

"And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the Heavens in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost thou tell me What have I done to thee or what is my fault against thee Seeing that thou hast received no harm or injury from us, why dost thou pursue us' The devil replied, 'Adam, what dost thou tell me It is for thy sake that I have been hurled from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.' And Michael went

out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshiped first; then he called me and said: 'Worship the image of God the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.' When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of Heaven and will be like the Highest.'And God the Lord was wrath with me and banished me and my angels from our glory; and on thy account were we expelled from our abodes into this world and hurled on the earth...."

This narrative is interesting for two reasons.

It gives us another story about a fall from Heaven. It is very different from the one in the book of Enoch. Perhaps this is the Fall of Samael, and the other fall was another event. It makes sense if we put this and what we know of Samael together. Perhaps, in Heaven, he refused to worship Adam, and he, therefore, was cast out. While being cast out, he decided to ruin creation by having the snake tempt Eve. So perhaps the

narrative should go as such. God creates man; God asks angels to worship man; Samael refuses; he is cast out; he employs a snake to tempt Eve, and he too is also kicked out of Eden.

This theme appears to be quite popular since the general narrative is one that Islam also shares. Mind you, this text was written between the first-century B.C. and the first-century A.D. The Quran was written in the seventh-century A.D. We are talking nearly 700 years apart. Clearly, this story was circulating for quite some time.

Let us take a quick look at the Quranic verse I am referring to.

Quran Surah Al- Araf 7:11- 13 " And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated. [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay." [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."

What is interesting about all this is that in the above, it appears that the first time Samael ever came in contact with Adam and Eve was with the serpent. However, there is an even earlier story before the serpent event, which further proves that

Samael predates any fall of the angels we see later in Genesis. But it is even much deeper than that. It is a MUST read.

In the *Legends of the Jews*, there is an interesting story about a time before the whole eating from the tree. In Legends of the Jews 1:30-32, it states,

"While the first human pair were still in Paradise, it once happened that Samael, accompanied by a lad, approached Eve and requested her to keep a watchful eye upon his little son until he should return. Eve gave him the promise. When Adam came back from a walk in Paradise, he found a howling, screaming child with Eve, who, in reply to his question, told him it was Samael's. Adam was annoyed, and his annoyance grew as the boy cried and screamed more and more violently. In his vexation he dealt the little one a blow that killed him. But the corpse did not cease to wail and weep, nor did it cease when Adam cut it up into bits. **To rid himself of the plague, Adam cooked the remains, and he and Eve ate them.** Scarcely had they finished, when Samael appeared and demanded his son. The two malefactors tried to deny everything; they pretended they had no knowledge of his son. But Samael said to them: "What! You dare tell lies, and God in times to come will give Israel the Torah in which it is said, 'Keep thee far from a false word'?"

While they were speaking thus, suddenly the voice of the slain lad was heard proceeding from the heart of Adam and Eve, and it addressed these words to Samael: "Go hence! I have penetrated to the heart of Adam and the heart of Eve, and never again shall I quit their hearts, nor the hearts of their children, or their children's children, unto the end of all generations."

Samael departed, but Adam was sore grieved, and he put on sackcloth and ashes, and he fasted many, many days, until God appeared unto him, and said: "My son, have no fear of Samael. I will give thee a remedy that will help thee against him, for it was at My instance that he went to thee." Adam asked, "And what is this remedy?" God: "The Torah." Adam: "And where is the Torah?" God then gave him the book of the angel Raziel, which he studied day and night. After some time had passed, the angels visited Adam, and, envious of the wisdom he had drawn from the book, they sought to destroy him cunningly by calling him a god and prostrating themselves before him, in spite of his remonstrance, "Do not prostrate yourselves before me, but magnify the Lord with me, and let us exalt His Name together." However, the envy of the angels was so great that they stole the book God had given Adam from him, and threw it in the sea. Adam searched for it everywhere in vain, and the loss distressed him sorely. Again, he fasted many days, until God

appeared unto him, and said: "Fear not! I will give the book back to thee," and He called Rahab, the Angel of the Sea, and ordered him to recover the book from the sea and restore it to Adam. And so he did."

There is so much to unpack here. First thing we see is that Samael had a son, this is not necessarily a new thing, but what is new is that he asked Eve to watch him. Secondly, we see that Adam committed the first murder by killing Samael's son and not Cain killing Abel. The first murder took place in the Garden of Eden no less. And even more disturbing, Adam and Eve cooked Samael's son and ate him. Thirdly, notice what the son's soul says, **"Go hence! I have penetrated to the heart of Adam and the heart of Eve, and never again shall I quit their hearts, nor the hearts of their children, or their children's children, unto the end of all generations."** This is especially interesting because it indicates that the murder, cannibalism, and negligence Adam and Eve perpetrated against Samael's son would forever linger in their guilty hearts. It would pass down to all generations. This is very profound and, if I say so myself, changes the entire inner workings of the human soul. But I really can't get into that here. Fourthly, we see that Adam was given the *Book of Raziel*. This was, of course, a popular tradition.

Interestingly, angels felt Adam was too powerful with the knowledge contained in the Book of Raziel and threw it into the sea. Fifthly, when God retrieves the book for Adam, he asks Rahab to get it back. Rahab is the personification of the primordial deep and is often connected to Leviathan and even Tiamat, for that matter. This is all very interesting. So, as you can see, these stories predate any fall of the angels we see with the Nephilim and Watchers.

If you thought all that was nuts, it gets even more complex and further illustrates that there were two falls.

If you have ever read the Old Testament, especially the book of Genesis in which we encounter Adam and Eve, you are probably familiar with the story of Adam and Eve and their two sons. When Adam and Eve were exiled from the Garden of Eden, they wasted no time in having children. They initially had two sons, Cain and Abel.

The story goes that Cain was jealous of Abel because God found Abel's offering more pleasing. Cain was angered by this and struck Abel and killed him. Don't worry this will all make sense in a moment.

Here let's take a look.

Genesis 4:3-8, " 3 The day came when Cain brought a gift of the fruit of the ground to the Lord. 4, But Abel brought a gift of the first-born of his flocks and of the fat parts. The Lord showed favor to Abel and his gift. 5 But He had no respect for Cain and his gift. So Cain became very angry and his face became sad. 6 Then the Lord said to Cain, "Why are you angry? And why are you looking down? 7 Will not your face be happy if you do well? If you do not do well, sin is waiting to destroy you. Its desire is to rule over you, but you must rule over it."

8 Cain told this to his brother Abel. And when they were in the field, Cain stood up against his brother Abel and killed him."

On the surface, this seems like a pretty straightforward encounter. We have a sibling rivalry that went a bit too far. But, it is a lot deeper than that. It is also a bit problematic. How did Cain gather that smashing his brother's head in with a rock (We think it is a rock) would kill him? The thing is, he would not have known if he was a mere human. The exegetical texts state that he was not fully human, but he was partly demonic, and this is where he gleaned the idea of murder. When Adam killed Samael's son, Cain was not alive, so he had no reference point for that murder. BUT, in the exegetical text Pirkei De Rabbi Eliezer, a very prominent text, has this account of the story.

21: 2 "(Sammael) riding on the serpent came to her, and she conceived; afterwards Adam came to her, and she conceived Abel..."

This is an interesting turn of events since there is no indication in the Bible that any other man existed aside from Adam to impregnate Eve. Still, tradition has it that Samael was Cain's father. This could be Samael's revenge for Adam killing his own son. Or, perhaps, this was a convenient way to shift the blame away from God's beloved first creations and onto the demonic presence of Samael. After this idea of Cain being Samael and Eve's child, many, but not all of Cain's descendants would be considered evil. For example, Naamah, who was related to Cain, becomes known as a fierce demoness who is only rivaled by Lilith for her treachery (not my words, but the rabbis). Keep her in mind because she will play a pivotal role in a moment.

After Abel's death, Adam and Eve brought Seth into the world. As Bernard Bamberge in his book Fallen Angels: Soldiers of Satan's Realm states,

"The righteous descended from Seth; Cain was the progenitor of the wicked. This reminds us of the Christian view that "the sons of God" were Sethites and the "daughters of men" were Cainites."

Circling back to Naamah, in The Legend of the Jews 1:4:16, it states something interesting, " Naamah, the lovely sister of Tubal-cain, led the angels astray with her beauty, and from her union with Shamdon sprang the devil Asmodeus. She was as shameless as all the other descendants of Cain, and as prone to bestial indulgences. Cainite women and Cainite men alike were in the habit of walking abroad naked, and they gave themselves up to every conceivable manner of lewd practices. Of such were the women whose beauty and sensual charms tempted the angels from the path of virtue. The angels, on the other hand, no sooner had they rebelled against God and descended to earth than they lost their transcendental qualities, and were invested with sublunary bodies, so that a union with the daughters of men became possible. The offspring of these alliances between the angels and the Cainite women were the giants, known for their strength and their sinfulness."

This is a crucial passage because it clarifies that Naamah and her descendants (remember they are fathered by Samael) were the ones who brought about the fall of the Angels. They came down innocently and then were corrupted. Essentially, Cain's lineage via Samael caused the fall of humanity through the Watcher tradition. So, we have Samael not only causing the initial fall of Adam & Eve, but his own child and his descendants, through his mating with Eve caused the second fall of angels.

Can you see perhaps how all these stories got mixed up? The Rabbis make it clear that Samael was an angel; he fell before "the fall" and used a snake to tempt Eve. But it also says that Cain is his son and caused the angels to fall through his descendants. It's a bit convoluted and confusing; it requires the reader to question the stories that are read. It also means a person must read the stories very carefully. People tend to take stories at face value, but that is the LAST thing you want to do when working with this kind of literature.

This is why I caution people about accepting narratives that seem very clean and organized. Most accounts such as these get woven together to make a seamless story but are, in fact, completely different. Timelines don't match; circumstances don't match, etc. Samael's descent is different than the fall of the angels, yet they get lumped together despite being hundreds, if not thousands of years apart per the Book of Genesis, the Apocryphal text we just read, and from and the Rabbinic texts.

There can be a few explanations for why these stories don't match over time. A few come to my mind.

The Rabbinic tradition is inconsistent. There are many ideas and little cohesiveness when it comes to demons and many other topics, for that matter.

The descent of Samael had nothing to do with the actual fall of angels and is an entirely different event altogether. Still, future writers read the Talmudic passages and quoted them out of context. It happens ALL THE TIME in religious and spiritual texts because it is so easy to do.

There are competing narratives floating around in the Jewish communities, and people read them and patch the stories together. In time, it becomes the main story, with its earlier renditions lost within the new storyline.

It is hard to tell what exactly happened there. However, we know that Samael clearly fell BEFORE the actual fall of the angels and was most likely not the leader of these angels.

In the earlier book of Enoch, we saw Satanail as the leader of the fallen angels. Still, based on what we know now, I believe that the name Satanail, alternatively spelled Satanel, describes an angel's function. The meaning of the name is "Adversary of God." This, to me, seems like a generic name like Satan and may or may not be referring to Samael specifically. It simply describes the nature of their relationship to God. It could be a stand-in for any Prince or King of Demons. For example, Belial is also mentioned to be the leader of demons. He has been called "A Satan" and can safely be called a "Satanel" or Adversary of God. See what I mean? The name could be a placeholder name.

In his *A Dictionary of Angels Including Fallen Angels* by Gustav Davidson, he states, "his name [Satan's] was formerly Satanail."

In Deuteronomy, Rabbah 11, an exegetical text, we see Samael as the King of the Demons. It states that he is a "Rosh HaSatanim" or the "Head of the Satans. Or The HEAD Satan."

The Rambam, also known as Maimonides, a very popular medieval commentator on all things Judaism, states in his work, *The Guide to the Perplexed*, Part 2: 30, " Samaël is the name generally applied by our Sages to Satan."

This only confirms my opinion that Satanel is a placeholder name for Satan, and as tradition has shown, often, Satan is simply a descriptive term for any adversarial entity.

In this chapter, we establish that Samael couldn't possibly be part of the Watcher tradition since he fell way before it. It might seem confusing, but it makes perfect sense. In the Kabbalah, Samael is the King of the Klippot and the Sitra Achra or the "other side," a popular term for the Left-Hand side of the Tree. Since the formation of the Klippot predates even Genesis, this means he was already "evil" before evil even existed. He was already baked into the system, as it were. But I am jumping ahead of myself here. Let us move on.

Samael - God's Servant or Enemy? Or Both?

To this point, we have discussed only one side of Samael. However, he is a complex figure and is not entirely of the left-hand path; he has a dual nature.

In this chapter, I will discuss Samael's dual nature in Judaism and just how important he is to the universal order of things. Before I get deeper here, I need to give a broader context since nearly all Jewish exegetical texts assume that the reader knows the themes discussed within them.

You may recall in the Old Testament that Jacob wrestled with an Angel. Here is the story as told in Genesis.

Genesis 32:22-30, "That night Jacob got up and took his two wives, his two female servants, and his eleven sons and crossed the ford of the Jabbok. After he had sent them across the stream, he sent over all his possessions. So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me. "The man asked him, "What is your name?" "Jacob," he answered.

Then the man said, "Your name will no longer be Jacob, but Israel because you have struggled with God and with humans and have overcome." Jacob said, "Please tell me your name."

But he replied, "Why do you ask my name?" Then he blessed him there. So, Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared."

This is a very problematic story because the text clearly states that not only is this angel "good," but he was essentially God himself. Jacob calls the place where this wrestling match occurred "Face of God." The name alone seems clear that this angel was either God himself or an angel of God sent to wrestle Jacob. Hell, Jacob even gets a name change that would endure until today. As sparse as the Bible is on this encounter, we have some additional information you may find interesting.

In the main Kabbalistic and exegetical text, the Zohar Sulam commentary of Parasha Vayetze, verse 23, states: "Jacob went to her abode, the wife of harlotry (Lilith) and saw her decorations but was saved from her. Samael was bothered that Jacob was saved from her. In his anger, he went down to him and wrestled with him, but to no avail. After that, Jacob was saved from them all. He became the middle pillar."

The Zohar Sulam commentary is perplexing. In no uncertain terms, it is stated that Jacob got into a wrestling match with an

"angel" because he did not get entangled with Lilith. Lilith's consort, Samael, was angry at this and wrestled with him. This is saying that the Angel, who wrestled Jacob in Genesis, was, in fact, Samael. This is incredibly problematic because Samael also blessed Jacob with a new name "because you have struggled with God and with humans and have overcome." Later in the Genesis story, Jacob calls the place where this fighting match occurred "Peniel," saying, "It is because I saw God Face to Face, and yet my life was spared."

Saw GOD face to face? That is an interesting thing to say. Aside from the Kabbalah, there are other instances in Rabbinic literature where we find a similar theme regarding Samael.

Midrash Tanchuma, Vayishlach 8:3 " It was Samael, Esau's (Jacobs brother) guardian angel, who wanted to kill him, as is said: When he saw that he prevailed not against him, he touched the hollow of his thigh...."

As an aside, we see that Samael is the guardian angel of Jacob's brother Esau. Later stories would say he is also the guardian spirit of Rome as well.

Back to the Angelic wrestling match.

In a commentary on the Torah, or the first five books of the Old Testament called Shenei Luchot HaBrit, states a few interesting things about Samael and his encounter with Jacob and other

interesting details. It is a little wordy. I removed the Hebrew references and translated them into English.

Shenei Luchot HaBrit Vayishlach, 13-16,19 "Samael's effectiveness in our world is through his nation which dominates Israel in exile due to its sins. He is thus able to cause a flaw, in the harmony in the "higher" world... Samael has roots in the higher emanations. I explained there the dual nature of Samael... Samael is at one and the same time an angel, something holy, and also the source of death, evil.

Keeping this in mind, we can understand the statements of Rabbi Shmuel bar Nachmeini who says that Samael appeared to Jacob as a pagan, whereas Rav Shmuel bar Acha thought that Samael appeared to Jacob in the guise of a Torah scholar. These two views need not conflict with one another, Considering the impurity that radiates from Esau, Samael appeared like a pagan; considering the holiness that radiates from the angelic aspect of Samael, he appeared like a Torah scholar. Just as the features of Jacob are engraved on the throne of G–d, so the features of Esau must be perceived as engraved on Samael... At that particular time, Samael decided to don human garments in order to wrestle with Jacob physically. After Jacob had bested him, Samael concealed the evil part of himself and became a "good" angel. In that latter capacity he confirmed that Jacob had deserved Isaac's blessing and then ḥimself blessed him. As

soon as that happened, peace between Jacob and Esau was restored in our world.

There is another mystical dimension to the love between Esau and Jacob, or to love generally. Under certain conditions the feeling of love for something may transform evil into good and the Klippa, unworthy outer shell, may be transformed into something sacred. This is the very dimension which enables people to convert from paganism to Judaism. Our sages have connected this phenomenon with the **Thigh Muscle** (Socket of Jacobs Hip), when they explained Genesis 32, 27 where Samael says: "Let me depart, for dawn has come." The Talmud in Chulin 91a, has Jacob ask the angel: "Are you a thief or a gambler (kubiestous) that you shun daylight? Samael responded that he was an angel and that from the day he had been created he had not had an opportunity to sing G–d's praises in the heavenly choir until that very day. Rashi interprets the word kubiestous in the Talmud to mean "soul snatcher." There is a profound meaning in Rashi's comment, since souls are viewed as oppressed and held hostage by Samael. The Zohar in Parshat Mishpatim comments on this subject... Now to the quote from the Zohar: "Here we have the secret of the souls who are 'violated,' forced into various types of reincarnations on earth. In this world all conduct is based on the mystique of the tree of knowledge of 'good' and 'evil,' i.e., the lowest of the emanations

Malchut. When people in this world conduct themselves properly, the scales are weighted down on the right side, the 'good' side of the tree. When people do not behave properly, the scales on the left side of the tree, i.e., the 'evil' side, are weighted down. All the souls that at that moment are on the scales of the left side, Samael 'oppresses,' i.e., acquires...The souls of such people are assumed to be subject to the power of Lilith or Samael. The other view holds that the souls that are "acquired" by Samael are the ones of people who have died as minors."

It goes on to say:

19, "Samael replied to Jacob that he was an angel and that the time had come for him to say "Praise," i.e., praise G–d as part of the Heavenly Choir. He revealed to Jacob that at that time in his career as opposed to other times, he was performing the part that is considered the "good" part. Hence he could now join the choir."

That was a lot. If the above story is true, do you realize the implications of this? When you reread the Genesis passage, it sounds like God was the one he wrestled with, but it was not God; it was Samael all along. Some Rabbis tried to explain away that Samael only appeared as an angel of God. Well, Genesis still makes this out to be a positive event, so I am not sure if that explanation that he deceived Jacob will fly. There is

something deeper here that perhaps the Gnostics knew about. I will discuss that later.

As you can see, Samael is angelic in nature but with a twist. This is further bolstered by another exegetical text called Shemot Rabbah, in which we see Samael serving a very specific purpose in Heaven as the accuser.

Shemot Rabbah 18: 5, "Rabbi Yose said, "To what are Michael and Samael similar? To a defender and a prosecutor standing in court. This one is speaking, and that one is speaking. [When] this one finished his words and that one his words, that defender knows that he has won. [Then] he begins to praise the judge, that issues the verdict. That prosecutor [then] requests to add something. The defender [then] says to him, 'Be quiet and let us hear from the judge.' So is it that Michael and Samael stand in front of the Divine Presence; and the Satan [Samael] prosecutes and Michael deliberates on the merit of Israel, and [then] the Satan comes to speak, and Michael silences him."

This is an account of the heavenly court that all nations and individuals stand before. The angel Michael is the defender, and Samael is the prosecution. This defender and prosecutor are vital for the proper functioning of the heavenly court, so to speak. This illustrates that Samael, as the "Satan," is an essential component of the heavenly court. Without him, there would be disequilibrium in the universe.

Jacob And Esau's Birthright

If that wasn't enough to show that God uses Samael as a tool for justice, this account will illustrate it.

Before I get into it, let me give some context. In the Book of Genesis, we see encounter Jacob and Esau. I mentioned them briefly earlier. They are brothers and would be "frenemies" for their entire lives, and their descendants are fighting in the Middle East until this day. As the story goes, Esau was the first born of Isaac, and Jacob was the second. As he was getting older and losing his sight, Isaac knew it was time for him to bestow the birthright to his child. Being the first born, Esau would, by default, get the birthright, but he gave it away.

Let's take a look.

Genesis 25:29-34

"Once, when Jacob was cooking stew, Esau came in from the field, and he was exhausted. 30 And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom which means red)) 31 Jacob said, "Sell me your birthright now." 32 Esau said, "I am about to die; of what use is a birthright to me?" 33 Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. 34 Then Jacob gave Esau bread and lentil stew, and he ate and

drank and rose and went his way. Thus Esau despised his birthright."

This is a problematic story since Jacob essentially took advantage of Esau's moment of weakness and made him swear away his birthright; a birthright that would only convey blessings to the one who received it. The main benefit of this blessing was that the descendants of the one with the birthright would be the ones to receive the Torah down the line. But since Esau was the first born, it was still in the cards for his descendants to receive the Torah. BUT, here is where it gets interesting. According to exegetical texts, Samael, Esau's guardian angel, did not want Esau's descendants to get the Torah because he was convinced that if Jacob's descendants received the Torah, they would surely fail to live by the law contained with it and would be destroyed. Samael made a calculated decision to make sure Esau wouldn't get the Torah and that Jacobs lineage would receive it and incur God's wrath for not being able to follow it. It is a very interesting move.

Let's talk a look.

In a commentary called Sheni Luchot HaBrit, Jethro 12 states:

"Concerning the question "whom did G–d approach as the respective representatives of these various nations?" This is indeed a great secret and will be revealed through the

questioner. Torah itself originates in the secret recesses of the head of the Most High, in the domain בינה. When it reached the left side of the emanations [on its way to the physical world. Ed.], the side which is personified by Issac, the symbol of the emanation גבורה, G–d saw that a lot of blood (in a negative sense) was associated with that attribute. G–d decided that He had to counteract those phenomena by "whitening" that emanation or attribute. How did G–d go about doing this? He called on Samael, the guardian angel of Esau, and said to him: "Do you want My Torah?" Samael countered: "What is written in the Torah?" G–d said that it says in the Torah: "Do not murder!" G–d deliberately selected a commandment which he knew Esau would have difficulty with. Samael was aghast at the suggestion that his protege should surrender the basic right of "by your sword you shall live," which had been Isaac's blessing to Esau. He told G–d to keep His Torah.

He explained to G–d that acceptance of the Torah meant that he, Samael, would self-destruct. His entire authority in the universe was based on the planet Mars, the planet symbolizing warfare. In order not to affront G–d absolutely, Samael suggested that G–d take the Torah and offer it to the people of Israel, a nation far more suited to live by such rules. Samael did not intend this as a compliment to Israel; on the contrary; Samael hoped that Israel would find it impossible to live by the

rules of the Torah. Samael was convinced that acceptance of the Torah by Israel would lead to Israel's destruction (because of non-observance of its commandments) and would thereby prevent ultimate domination of the earth by Israel.

G–d was not satisfied with this refusal by Samael, but pointed out that because Esau was the first-born, it was he who was entitled to receive the Torah. Samael replied that the birthright had already been sold to Jacob, and that he, Samael, had concurred in the validity of the sale during his nocturnal encounter with Jacob in Genesis 32,29. G–d thereupon said to Samael: "Since you are not interested in My Torah, depart from My domain." Samael accepted. G–d said to Samael: "Since you suggested that I offer the Torah to Israel, **give me some advice how to go about persuading the children of Israel to accept the Torah from Me." Samael replied that it would be necessary to bribe Israel into accepting the Torah. He suggested that a suitable bribe would be to endow Israel with some of endowments of the Celestial Regions so as to make Israel feel superior**. As an opening gesture he himself volunteered to bestow some of his own light on Israel and handed it over to G–d there and then. It is this "light" that the Torah describes as "It shone forth from Seir towards it" (Israel). This is the mystical dimension of Leviticus 16,22: ונשא השעיר עליו את כל עונותם, "The

male goat will carry all their (Israel's) sins." The שעיר refers to Samael."

What strikes me here is that Samael and God are negotiating. Something that the God of the Old Testament has done before with Satan. Another interesting thing is that God is asking for advice from Samael on how to get the Israelites to accept the Torah and that they mutually agreed a bribe would be necessary.

To further illustrate the dual nature of Samael, it further states Shenei Luchot HaBerit, Torah Shebikhtav, Chayei Sara, Torah Ohr 14, " The very name סמ-אל Samael, (Satan) reflects the dual nature of evil. On the one hand, the name א-ל, G–d, is part of that definition, on the other hand, the word סם represents the סם המות, lethal poison."

Here, the text itself says that evil has a dual nature. To further reinforce this notion, we find in a legal text in Judaism called Peninei Halacha, days of Awe 10:13:5 it states, **"Only on Yom Kippur can we show Samael that we understand his importance without being tempted by him. At that moment, Samael is gratified that Israel (Jews) finally understand him."**

I guess you can't get more explicit than that.

I don't know about you, but my head is spinning. As you can see, Samael has a dual nature in the Jewish texts; he is at once

an Angel of God but also the foundation of the Left-Hand side of the tree with his wife, Lilith. He is also blessing Jacob with a blessing that is still active to this day, while at the same time a soul snatcher. Nothing in the above texts is easy to understand. It is a lot to process.

If you think all that is crazy, there is much more where that came from.

Samael As The Sower of Doubt

As we have seen, there is some conflict about the nature of Samael. In time his character becomes more refined, and his Satanic tendencies become more pronounced. What I mean by satanic tendencies is that he becomes more of an adversarial figure, one who sows doubt and chaos into people's hearts.

As you probably know, many of the stories in the Bible lack details. We saw this when Jacob wrestled the angel. You could never know it was Samael without commentary. We see other instances of this in which Samael is playing a behind the scenes role that is not obvious in the scriptures.

Let's look at the "Binding of Isaac," also known as the "Testing of Abraham."

Genesis 22:1-10,

"Sometime later, God tested Abraham. He said to him, "Abraham!"

"Here I am," he replied.

[2] Then God said, "Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you."

[3] Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. [4] On the third day Abraham looked up and saw the place in the distance. [5] He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

[6] Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, [7] Isaac spoke up and said to his father Abraham, "Father?"

"Yes, my son?" Abraham replied.

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

[8] Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

[9] When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. [10] Then he reached out his hand and took the knife to slay his son."

This is a rather cruel test. The purpose of this was to test Abraham's faithfulness. On the surface, it looks like Abraham didn't think twice about it, but if we look at the exegetical texts, we find that Samael tried to dissuaded him.

Let's take a look.

Beresheet Rabbah 56: 4,

"Samael went to our father Abraham and said: "Old man, old man! Have you lost your mind [lit. have you lost your heart]? You are going to slay a son given to you at the age of a hundred!' 'Even this I do,' replied he. [Samael said:] 'And if He sets you an even greater test, can you stand it?!'

[as it is written] "If a thing be put to you as a trial, will you be wearied" (Job 4:2)? 'Even more than this,' he replied. [Samael said:] 'Tomorrow He will say to you, "You are guilty of murder, you murdered your son!" He replied: 'Still I go.' Seeing that he could achieve nothing with him, he approached Isaac and said: 'Son of an unhappy mother! He is going to slay you!' He replied: 'Still I go.' Samael said: 'If so, all those fine tunics which your mother made be a legacy for Ishmael, the hated of her house, and you don't care...."

Interesting story, right? Samael, in this story, is playing the typical role of "A SATAN." He is standing as an adversary against Abraham, Isaac, and God. Sowing seeds of doubt that he hoped would sway Abraham and Isaac from listening to God. It is very similar to what he did in the Garden of Eden when he told Eve to eat of the fruit of the tree and successfully persuaded them to eat of the tree despite God's admonition against it. The nature of the act is the same here.

Samael is clearly growing into a Satan.

Samael, The Exodus & Job

As you can probably surmise from the title of this chapter, we are going to go on a bit of an odd journey. A Journey, only the Rabbis, could take us on.

Before I get into it, I want to get some preliminaries out of the way.

As you probably know, Moses was the one who took the Israelites out of Egypt in what would be called "the Exodus." Before the Exodus, the Israelites were enslaved there. How long is up for debate. It may not have even happened at all since there is no real concrete archaeological evidence proving such an event ever took place. BUT, that is for another time. As he took them out of Egypt, Moses and the Israelites encountered many roadblocks, and time after time, the Israelites grew weary and afraid. When Moses went up Mount Sinai to receive the Ten Commandments, which oddly took forty days, the Israelites had had enough. They were languishing in the desert for far too long and were increasingly vulnerable to the slings and arrows of nature and nomadic tribes. They decided that the God of Moses had abandoned them, and God knows what happened to Moses (pun intended). In their fear and frustration, they decided to melt all their gold and the gold they took out of Egypt and had the Golden Calf built so they could worship it.

The Golden Calf, of course, is a representation of a pagan god. We need to remember that the Israelites were not strict monotheists from the start. Any rabbinic text that states that they were is propaganda. Israelites/Hebrews were idol worshipers through and through.

For this reason, it was very easy for them to default to the Golden Calf, but that story isn't even the only incident. Throughout the Old Testament, Israelites fell time and time again to idol worship because that was their default. Monotheism was not natural to them. It did not come naturally to any ancient culture in that region, so it makes sense they too were polytheists at heart.

So enamored were the Israelites with the Golden Calf they worshiped it with great vigor. Legend has it that the Calf itself was in some way alive. And guess who gave it life? You guessed it, Samael. The rabbis said that Samael made the Golden Calf respond to their worship to incite the Israelites further to worship it. In Rabbenu Bahya's commentary of Exodus 32:4:5, he states, **"Rabbi Yehudah said that Samael entered the calf and lowed, making the Israelites think that the calf itself was capable of mooing and therefore was alive."**

That is a fascinating account of the event. This is not the only place we see this. In Islam, they view Samael as the one responsible for the Golden Calf as well. We will get into that later.

Let's add Job to the mix here.

Now, you are probably thinking, what does this have to do with Job? I know it is not exactly clear, but it will be in a moment. The Book of Job is a text in the Old Testament for those who do not know. In it, we have a man who was upright his whole life. He was prosperous. He was without blemish in the eyes of God. BUT, Satan, as he is want to do, likes to gamble. He goes up to God and places a bet. He states, in no uncertain terms, that he can break Jobs' faith. God is willing to make this wager but with one caveat. "Do not touch his soul and do not kill him." Satan gets a greenlight and heaps ungodly misfortune on Job to see if he breaks, but he does not. Satan spent a lot of time trying to crush Job but failed. It almost seems like a waste of time for Satan to do this. However, it appears he did this to Job for a reason. The Jewish legends have an interesting side story that ties this and the Exodus together.

In this book, we established that Satan and Samael are one and the same. Samael is the accuser, and his job is to find fault. When the Israelites left Egypt on the way to the "promised

land," they constantly backslide, and Samael was very busy being their accuser. He was relentless.

Take a look at this story from Legends of the Jews 3:1:

"Moses, however, was still very much troubled in mind on account of Samael, who had not left off lodging accusations before God against Israel since the exodus from Egypt. The Lord adopted the same procedure in dealing with the accuser as the experienced shepherd, who, at the moment of transferring his sheep across a stream, was faced by a ravening wolf. The shepherd threw a strong ram to the wolf, and while the two engaged in combat, the rest of the flock was carried across the water, and then the shepherd returned and snatch the wolf's supposed prey away from him. **Samael said to the Lord: "Up to this time the children of Israel were idol worshippers, and now Thou proposest so great a thing as dividing the sea for them?" What did the Lord do? He surrendered Job to Samael, saying, "While he busies himself with Job, Israel will pass through the sea unscathed, and as soon as they are in safety, I will rescue Job from the hands of Samael."**

Apparently, Job was alive during the Exodus, and mind you, he was not a Hebrew or Israelite. If this is correct, God had to distract Samael from being a stumbling block for the Israelites, and his way of doing so was to use Job as bait. Once the

Israelites were safely on the other side of the water divide, God saves Job. The story is insane, truly, but that is what it states.

As we see here and in other stories, Samael is the Satan in general and the Satan that tempted Job, but now we know that he did so as a distraction from hindering the Israelites from crossing the Red Sea.

The Seizing of Moses' Soul

This next story is incredible and illustrates Samael's importance to the universe. In the following text from The Legends of the Jews, 3:7: 54-58, we find that Moses is near death, and God requested that one of his servants fetch his soul. It is an odd story, but here is the text.

" When God perceived that Moses was prepared to die, He said to the angel Gabriel, "Go, fetch Me Moses' soul." But he replied, "How should I presume to approach and take the soul of him that outweighs sixty myriads of mortals!" God then commissioned the angel Michael to fetch Moses' soul, but he refused on the same grounds as Gabriel amid tears. God then said to the angel Zagzagel, "Fetch Me Moses' soul!" He replied, "Lord of the world! I was his teacher and he my disciple, how then should I take his soul!" Then Samael appeared before God and said: "Lord of the world! Is Moses, Israel's teacher, indeed greater than Adam whom thou didst create in Thine image and Thy likeness? Is Moses greater, perchance, than Thy friend Abraham, who to glorify Thy name cast himself into the fiery furnace? Is Moses greater, perchance, than Isaac, who permitted himself to be bound upon the altar as a sacrifice to Thee? Or is he greater than Thy firstborn Jacob, or than his twelve sons, Thy saplings? Not one of them escaped me, give

me therefore permission to fetch Moses' soul." God replied: "Not one of all these equals him. How, too, wouldst thou take his soul? From his face? How couldst thou approach his face that had looked upon My Face! From his hands? Those hands received the Torah, how then shouldst thou be able to approach them! From his feet? His feet touched My clouds, how then shouldst thou be able to approach them! Nay, thou canst not approach him at all." But Samael said, "However it be, I pray Thee, permit me to fetch his soul! " God said, "Thou had My consent."

Samael now went forth from God in great glee, took his sword, girded himself with cruelty, wrapped himself in wrath, and in a great rage betook himself to Moses. When Samael perceived Moses, he was occupied in writing the Ineffable Name. Dart of fire shot from his mouth, the radiance of his face and of his eyes shone like the sun, so that he seemed like an angel of the hosts of the Lord, and Samael in fear and trembling thought, "It was true when the other angels declared that they could not seize Moses' soul!"

Moses who had known that Samael would come, even before his arrival, now lifted his eyes and looked upon Samael, whereupon Samael's eyes grew dim before the radiance of Moses' countenance. He fell upon his face, and was seized with the woes of a woman giving birth, so that in his terror he could

not open his mouth. Moses therefore addressed him, saying: "Samael, Samael! 'There is no peace, saith my God, to the wicked!' Why dost thou stand before me? Get thee hence at once, or I shall cut off thy head." In fear and trembling Samael replied: "Why art thou angry with me, my master, give me thy soul, for thy time to depart from the world is at hand." Moses: "Who sent thee to me?" Samael: "He that created the world and the souls." Moses: "I will not give thee my soul." Samael: **"All souls since the creation of the world were delivered into my hands."** Moses: "I am greater than all others that came into the world, I have had a greater communion with the spirit of God than thee and thou together." Samael: "Wherein lies thy preeminence?" Moses: "Dost thou not know that I am the son of Amram, that came circumcised out of my mother's womb, that at the age of three days not only walked, but even talked with my parents, that took no milk from my mother until she received her pay from Pharaoh's daughter? When I was three months old, my wisdom was so great that I made prophecies and said, 'I shall hereafter from God's right hand receive the Torah.' At the age of six months I entered Pharaoh's palace and took off the crown from his head. When I was eighty years old, I brought the ten plagues upon Pharaoh and the Egyptians, slew their guardian angel, and led the sixty myriads of Israel out of Egypt. I then clove the sea into twelve parts, led Israel through the midst of them, and drowned the Egyptians in the same, and

it was not thou that took their souls, but I. It was I, too, that turned the bitter water into sweet, that mounted into heaven, and there spoke face to face with God! I hewed out two tables of stone, upon which God at my request wrote the Torah. One hundred and twenty days and as many nights did I dwell in heaven, where I dwelled under the Throne of Glory; like an angel during all this time I ate no bread and drank no water. I conquered the inhabitants of heaven, made known there secrets to mankind, received the Torah from God's right hand, and at His command wrote six hundred and thirteen commandments, which I then taught to Israel. I furthermore waged war against the heroes of Sihon and Og, that had been created before the flood and were so tall that the waters of the flood did not even reach their ankles. In battle with them I bade sun and moon to stand still, and with my staff slew the two heroes. Where, perchance, is there in the world a mortal who could do all this? How darest thou, wicked one, presume to wish to seize my pure soul that was given me in holiness and purity by the Lord of holiness and purity? Thou hast no power to sit where I sit, or to stand where I stand. Get thee hence, I will not give thee my soul."

Samael now in terror returned to God and reported Moses' words to Him. God's wrath against Samael was now kindled, and He said to him: "**Go, fetch Me Moses soul, for if thou dost**

not do so, I shall discharge thee from thine office of taking men's souls, and shall invest another with it." Samael implored God, saying: "**O Lord of the world, whose deed are terrible, bid me go to Gehenna and there turn uppermost to undermost, and undermost to uppermost, and I shall at once do so without a moment's hesitation, but I cannot appear before Moses.**" God: "Why not, pray?" Samael: "I cannot do it because he is like the princes in thy great chariot. Lightning-flashes and fiery darts issue from his mouth when he speaks with me, just as it is with the Seraphim when they laud, praise and glorify Thee. I pray Thee, therefore, send me not to him, for I cannot appear before him." But God in wrath said to Samael: "Go, fetch Me Moses' soul," and while he set about to execute God's command, the Lord furthermore said: "Wicked one! Out of the fire of Hell was thou created, and to the fire of Hell shalt thou eventually return. First in great joy didst thou set out to kill Moses, but when thou didst perceive his grandeur and his greatness, thou didst say, 'I cannot undertake anything against him.' It is clear and manifest before Me that thou wilt now return from him a second time in shame and humiliation."

Samael now drew his sword out of its sheath and in a towering fury betook himself to Moses, saying, "Either I shall kill him or he shall kill me." When Moses perceived him he arose in anger, and with his staff in his hand, upon which was engraved the

Ineffable Name, set about to drive Samael away. Samael fled in fear, but Moses pursued him, and when he reached him, he struck him with his staff, blinded him with the radiance of his face, and then let him run on, covered with shame and confusion. He was not far from killing him, but a voice resounded from heaven and said, **"Let him live, Moses, for the world is in need of him,"** so Moses had to content himself with Samael's chastisement."

This is a fascinating account. In it, we see that Moses chastises Samael. Samael is mortally afraid of him. However, there is an interesting account in the Apocryphal Jewish text *The Ascension of Moses*. We see something that contradicts the above.

It states:

" In the last heaven Moses saw two angels, each five hundred parasangs in height, forged out of chains of black fire and red fire, the angels AF, "Anger," and Hemah, "Wrath," **whom God created at the beginning of the world, to execute His will.** Moses was disquieted when he looked upon them, but Metatron embraced him, and said, "Moses, Moses, thou favorite of God, fear not, and be not terrified," and Moses became calm. There was another angel in the seventh heaven, different in appearance from all the others, and of frightful mien. His height was so great, it would have taken five hundred years to cover a distance equal to it, and from the crown of his

head to the soles of his feet he was studded with glaring eyes, at the sight of which the beholder fell prostrate in awe. "This one," said Metatron, addressing Moses, "is Samael, who takes the soul away from man." "Whither goes he now?" asked Moses, and Metatron replied, "To fetch the soul of Job the pious." Thereupon Moses prayed to God in these words, **"O may it be Thy will, my God and the God of my fathers, not to let me fall into the hands of this angel."**

It would appear that Moses was petrified of Samael because of his reputation as the Angel of Death. It also solidifies that Samael is an Angel of Death and Wrath way before death and wrath were "created."

In the end, Samael doesn't get to capture Moses' soul, and that would appear to be the end of the story, but it gets a bit more interesting. As we saw, Samael was not able to seize Moses' soul. So, in the end, God is the one who takes Moses' soul, and he dies. Samael, after some thought, decides to try again, but the thing is, he doesn't know that Moses has since departed, so he goes on a wild chase to find Moses and seize his soul. It is interesting to see where Samael goes to look for Moses.

Let's take a look.

Legends of the Jews 3:7:68- 85:

"Samael, the Angel of Death, had not heard that God had taken Moses' soul from his body and received it under the Throne of Glory. Believing that Moses was still among the living, he betook himself to Moses' house in order to seize his soul, for he feared to return before God without having executed His command to take Moses' soul. He did not, however, find Moses in his accustomed place, so he hastened into the land of Israel, thinking, "Long did Moses pray to be permitted to enter this land, and perhaps he is there." He said to the land of Israel, "Is Moses perchance with thee?" But the land replied, "Nay, he is not found in the land of the living."

Samael then thought: "I know that God once said to Moses, 'Lift up thy rod and divide the sea,' so perhaps he is by the sea." He hastened to the sea and said, "Is Moses here?" The sea replied: "He is not here, and I have not seen him since the day when he clove me into twelve parts, and with the twelve tribes passed through me."

Samael then betook himself to Gehenna asking, "Hast thou seen Moses, the son of Amram?" Gehenna replied, "With mine ears have I heard the cry, but I have not seen him."

He betook himself to Sheol, Abaddon, and Tit-ha-Yaven, to whom he said, "Have ye seen the son of Amram?" They replied: "Through Pharaoh, king of Egypt, have we heard his call, but we have not seen him."

He betook himself to the Abyss and asked, "Hast thou seen the son of Amram?" The answer arose, "I have not seen him, but heard indeed his call."

He asked Korah's sons, that dwell with the Abyss, "Have ye seen the son of Amram?" They replied. "We have not seen him since the day upon which at Moses' bidding the earth opened its mouth and swallowed us."

He betook himself to the clouds of glory and asked, "Is Moses perchance with you?" They answered, "He is hid from the eyes of all living."

He went to the heavens and asked, "Have ye seen the son of Amram?" The answer was, "We have not seen him since at God command he mounted to us to receive the Torah."

He hastened to Paradise, but when the angels that guard its gates beheld Samael, they drove him away and said, "Wicked one! Wicked one! 'This is the gate of the Lord; the righteous shall enter into it.'" Samael thereupon flew over the gates of Paradise and asked Paradise, "Hast thou perchance seen Moses?" Paradise answered, "Since in Gabriel's company he

visited me to look upon the reward of the pious, I have not seen him."

He went to the tree of life, but even at the distance of three hundred parasangs, it cried out to him: "Approach me not." He therefore asked from afar, "Hast thou seen the son of Amram?" The tree replied, **"Since the day on which he came to me to cut him a staff, I have not seen him."**

He betook himself to the tree of the knowledge of good and evil, and said, "Hast thou seen the son of Amram?" The tree replied, **"Since the day on which he came to me to get a writing reed, wherewith to write the Torah, I have not seen him."**

He betook himself to the mountains with his query. These replied, "Since he hewed the two tables out of us, we have not seen him."

He went to the deserts and asked, "Have ye seen the son of Amram?" These replied, "Since he has ceased to lead Israel to pasture upon us, we have not seen him."

He betook himself to mount Sinai, for he thought God had formerly commanded Moses to ascend it, and that he might now be there. He asked Sinai, "Hast thou seen the son of Amram?" Sinai said, "Since the day on which out of God's right hand he received the Torah upon me, I have not seen him."

He betook himself to the birds and said, "Have ye seen Moses?" They replied, "Since the day whereupon he separated the birds into clean and unclean we have not seen him." He went to the quadrupeds and asked: "Have ye seen Moses?" They answered: "Since the day on which he determined which beasts might be eaten, and which might not, we have not seen him." The answer of the birds and beasts referred to the day on which God assembled all the species of animals, led them before Moses, and instructed him which of these were clean and which were not, which might, and which might not be eaten.

Samael then betook himself to the "Court of the Dead," where the angel Dumah guards the souls of the deceased, and asked the angel, "Hast thou seen the son of Amram?" He replied: "I heard the words of lamentation for him in heaven, but I have not seen him."

He betook himself to the angels and asked, "Have ye seen the son of Amram?" These made the same reply as Dumah, and advised him to go to the mortals, who might possibly give him information concerning Moses' whereabouts.

He betook himself to the mortals and asked, "Where is Moses?" These replied: "Our teacher Moses is not like human beings. He is the peer of the angels of ministry, for he ascended into heaven and dwelt in heaven like the angels, 'he hath gathered

the wind in his fists' like an angel, and God took his soul to Himself in the place of His sanctity."

There is a lot to unpack here. We see Samael is the angel of death since it says every soul has been delivered to him since the beginning of time. But it is actually the voice from heaven in the end that sparked my interest. It states, **"Let him live, Moses, for the world is in need of him."**

This is proof that Samael is both the servant of God and Satanic and self-serving. He is needed to keep the world in check. For an angel of chaos, he must keep chaos in check. Clearly, he is the unruliest of all the spiritual beings of heaven and hell since he has one foot in heaven and one in hell.

Interestingly, he went to all the various hells to look for Moses despite knowing Moses was the holiest of all prophets and all humankind in general. Part of the reason for this is that everyone went to Sheol in a more ancient form of Judaism, just like pretty much everyone went to Hades. Logically, he would have searched there first.

Another thing that struck me, which is a bit unrelated to the core topic of this book, were these two passages:

"He went to the tree of life, but even at the distance of three hundred parasangs, it cried out to him: "Approach me not." He therefore asked from afar, "Hast thou seen the son of Amram?"

The tree replied, **"Since the day on which he came to me to cut him a staff, I have not seen him."**

He betook himself to the tree of the knowledge of good and evil, and said, "Hast thou seen the son of Amram?" The tree replied, **"Since the day on which he came to me to get a writing reed, wherewith to write the Torah, I have not seen him."**

What we learn here is interesting because it gives us some detail into two things no one really discusses. In the book of Exodus, if you recall, Moses used a staff several times to perform various miracles, Including when he parts the sea for the Israelites to cross.

Exodus 14:16, "Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground."

He used his staff in other ways as well. Apparently, the staff was created from wood from the Tree of Life in Eden. That is interesting information since the staff was responsible for many miracles in the Old Testament. In some ways, it was enchanted because its wood originates in Eden.

As an aside, regarding the staff, most think it was Moses' staff that turned into a snake that ate the Egyptian magician's snakes. But it was not.

Let us take a look:

It states, Exodus 7:8-13, " Then the Lord told Moses and Aaron, "When Pharaoh says to you, 'Perform a miraculous sign,' then you are to say to Aaron, 'Take your staff and throw it in front of Pharaoh.' It will become a serpent."

So, Moses and Aaron went unto Pharaoh and did what the Lord had commanded them. **Aaron threw his staff in front of Pharaoh and his officials, and it became a serpent**. Then Pharaoh also called for the wise men and sorcerers, and they—along with the Egyptian magicians—did the same thing with their secret arts. So each one threw down his staff and it became a serpent, but **Aaron's staff swallowed up their staffs.** 13 Yet Pharaoh's heart was stubborn and he did not listen to them, just as the Lord had said would happen."

Most erroneously think it was Moses' staff, and that is how many remember it, but as you can see, it was Aaron's. I just thought you should know if you were told the lie that it was Moses' staff. I bet many will attribute this to the Mandela effect, but I assure you, it was always there ☺ .

Now about, "He betook himself to the tree of the knowledge of good and evil and said, "Hast thou seen the son of Amram?" The tree replied, **"Since the day on which he came to me to get a**

writing reed, wherewith to write the Torah, I have not seen him."

This is an interesting passage since it appears that Moses's writing device to write the Torah was taken from the Tree of Good and Evil.

Both of these make sense. Think about it, the staff that is used for miracles came from the Tree of Life, but the Torah, which elucidates how one should live in the world and how to avoid sin, would use a writing device from the Tree of Good and Evil since the Torah is meant to elucidate what is good and what is evil. It is an interesting little side story there.

Let us move on.

Samael and Lilith

To this point, we have primarily discussed various elements of Samael within the Jewish tradition. Although very interesting, these "deeds" that he committed in the past are not what he is known for in the Occult community. In it, he is deeply connected to Lilith, and for a good reason. I will discuss their connection in this chapter.

But before I get into their relationship, I just want to cover Lilith quickly. I go more in-depth in my book LILITH MAGICK, but in short, Lilith was Adam's first wife. The Bible, of course, doesn't say this, but the traditions that explain the Bible, mainly the Rabbinic and Apocryphal traditions, mention Lilith extensively in this capacity as the first wife.

In the Apocryphal text, the *Alphabet of Ben Sira*, 78, states the following:

"When God created the first man Adam alone, God said, "It is not good for man to be alone." [So] God created a woman for him, from the earth like him, and called her Lilith. They [Adam and Lilith] promptly began to argue with each other: She said, "I will not lie below," and he said, "I will not lie below, but above, since you are fit for being below and I for being above." She said to him, "The two of us are equal, since we are both from the earth." And they would not listen to each other. Since Lilith saw

[how it was], she uttered God's ineffable name and flew away into the air. Adam stood in prayer before his Maker and said, "Master of the Universe, the woman you gave me fled from me!"

The Holy Blessed one immediately dispatched the three angels Sanoy, Sansenoy, and Samangelof after her to bring her back. God said, "If she wants to return, well and good. And if not, she must accept that a hundred of her children will die every day." The angels pursued her and overtook her in the sea, in raging waters, (the same waters in which the Egyptians would one day drown), and told her God's orders. And yet she did not want to return. They told her they would drown her in the sea, and she replied. "Leave me alone! I was only created in order to sicken babies: if they are boys, from birth to day eight I will have power over them; if they are girls, from birth to day twenty." When they heard her reply, they pleaded with her to come back. She swore to them in the name of the living God that whenever she would see them or their names or their images on an amulet, she would not overpower that baby, and she accepted that a hundred of her children would die every day. Therefore, a hundred of the demons die every day, and therefore, we write the names [of the three angels] on amulets of young children. When Lilith sees them, she remembers her oath and the child is [protected and] healed."

In another translation, it says something interesting. "They said to her: 'If you do not come back, we shall drown you in the sea.' She answered: 'I cannot return because of what is said in the Torah –"Her former husband who sent her away, may not take her again to be his wife, after that, she is defiled," [Deuteronomy 24:4] that is, when he was the last to sleep with her. **And the Great Demon has already slept with me."**

This is a passage we don't see in all the translations, but there it is. This is the tie-in with Samael. The "Great Demon" she mentions was later ascribed to be Samael. This may very well be the first time they are associated. It makes perfect sense because, as we have seen, no other demonic being has been associated with the Genesis stories, only Samael. It is logical Lilith would be speaking about him. In his *Treatise on the Left-Hand emanations*, Rabbi Isaac Ha Kohen states, **" The Grand Old Lilith is the mate of Samael, the great prince and the great king of all demons...."**

On the surface, this doesn't seem like anything, but Lilith and Samael form a left-hand power couple since they are essentially the driving force of all things dark and left-hand. In the Kabbalah, it is called the Sitra Achra, or "other side."

Samael and Lilith are the caretakers of the Unholy Tree. Samael is the feeder energy of the Tree. The Klippot, or the universe's impure aspects, are fed a steady stream of energy from him.

On the other hand, Lilith is a receiver of this energy, which she then transmutes into the world. She is the dark counterpart to the Shechina or holy presence that is often associated with the last Sefira called Malchut in which our existence resides. In this way, she takes the energy from Samael and infuses it into Malchut in an attempt to dim the divine light of the Holy Presence. In this sense, She and Samael are the vessels through which all the klippot or dark forces exist in and through.

I want to share a story that further elucidates the Klippot and how Samael and Lilith are the primary caretakers of the Sitra Achra. The story is derived from the Kabbalistic text called the Zohar, the main body of texts of the Kabbalah. Its purpose is to elucidate the first five books of Moses from a mystical standpoint. Like the Torah (five books of Moses), it has a structure. The texts are separated into weekly portions called Parashot. Every week, one Parasha is read. The text I am about to discuss is the Zohar's interpretation of a Parasha called 'VAYETZE.' This Parasha would correspond to the 7th weekly portion of the Jewish Torah cycle that starts with a holiday called "Simchat Torah."

Zohar VAYETZE: This Parasha revolves around the patriarch Jacob. It illustrates how Jacob confronted the Sitra Achra and the organizing principles of the Klippot along his way. Let us take a look.

Zohar Sulam commentary of Parasha Vayetze, verse 23, states, "A deeper mystery can be found in the strength of Isaac's holiness and from the dregs of wine. These dregs being Klippot. One single shape emerged from both, one made of good and one of evil, one male and one female, both as one... The Male is called Samael, and the female principle is included in him. The female is called "the serpent" and " a wife of harlotry."

(Here we see the introduction of Samael, and we presume the wife of Harlotry is Lilith.)

The verse goes on, "The light of the spirit of the male is a thinner light...and the spirit of the female displays itself in many ways...for in the Klipah, the female is larger than the male. She attaches herself to men, wearing jewelry, looking like an abominable prostitute who solicits and seduces men by the roadside. This teaches that she only goes after those who are godly for she wants them to fall into her trap. She is standing at the entrance to holiness."

We see that Lilith is the "greater Klipah" whose purpose is to ensnare those who follow the "right side" of the path. In fact, she stands right at the gates of Holiness to make sure many fall before they make it in.

The verse goes on, "When a foolish man approaches her, she embraces him and kisses him; she pours upon him wine and the venom of snakes. After the foolish man drinks it, she has sex with him. Once he is at the height of his lust and forsakes the holy path, she removes all her alluring qualities... She leaves him asleep in bed, she denounces him and then descends upon him to kill him... and throws him into Hell."

The text continues, "Jacob went to her abode, the wife of harlotry, and saw her decorations but was saved from her. Samael was bothered that Jacob was saved from her. In his anger, he went down to him and wrestled with him, but to no avail. After that, Jacob was saved from them all. He became the middle pillar."

Jacob resists the bewitchments of Lilith. Her consort Samael is bothered by this and decides to have a match with Jacob but does not prevail. As I mentioned earlier, this passage explains the wrestling match Jacob had in Genesis 32 when he encountered what looked like an angel and wrestled with him. It was Samael all along. After walking away from that wrestling match, he was freed from the klippotic energy. So here we meet Lilith and Samael in their roles as the Male and Female Klippot. We find that Lilith is the larger of the Klippot as well. Yay Lilith!

To further bolster their connection, it is said in the Jewish tradition that not only are they a power couple of hell, but they were also destined to be so from the very start. It almost seems like her relationship with Adam was secondary, and Samael's was primary and fated. In the book, *The Early Kabbalah*, page 172 by Dan & Kiener, it states, "The first prince and accuser, the commander of Jealousy and Enmity ... he is called "evil" not because of his nature but because he desires to unite and intimately mingle with an emanation not of his nature ... it is made clear that Samael and Lilith were born as one, similar to the form of Adam and Eve who were also born as one, reflecting what is above. This is the account of Lilith, which was received by the Sages in the Secret Knowledge of the Palaces. The Matron Lilith is the mate of Samael. Both of them were born at the same hour in the image of Adam and Eve, intertwined in each other. "

They are indeed the power couple, and if you ever wanted to imagine what a couple from hell would look like, it would be Samael & Lilith. Figuratively speaking, of course...

Samael in the Gnostic Texts – The Secret Book Of John

To this point, we have discussed Samael from a decidedly Jewish standpoint. We will follow Samael's career through texts outside the accepted Biblical canon in the chapters to come. This chapter will discuss his existence within the Gnostic Christian traditions.

In many Gnostic texts, the creator god of this world is called the Demiurge. In Platonic philosophy, it is the creator and fashioner of the world. In Gnosticism, this creator is not the supreme being but subordinate to the supreme being. The Demiurge is simply the creator of the material world and is the antithesis of the spiritual world of the supreme being. In some Gnostic circles, the god of the Old Testament is the Demiurge, which counters the mainstream ideas that now define Christianity. In modern Christianity, the god of the Old Testament is the father of Christ and is thus, holy, but not always so in Gnostic Christianity. We will see elements of this shortly.

How does Samael fit here? In specific Gnostic texts, the Demiurge is named Samael. The Secret Book of John states that the Demiurge is the ugly snake-like child of wisdom; wisdom's name is Sophia. The image is the classic one of the Demiurge. Lion-headed; snake-bodied. In the book, he is named

Yaldavaoth, Sakla, and Samael. He is an arrogant and jealous God.

The story of his creation is an interesting one and quite deep. I will be using the translation of Marvin Meyer for the texts of these Gnostic texts.

Let us look at *The Secret Book of John* first. To give some context, I will quote directly from the text and then provide clarity.

Secret Book of John – Marvin Meyer - *Gnostic Gospel*. Page 146:

"Now, Sophia, who is the wisdom of afterthought and who constitutes an eternal realm, conceived of a thought from herself, with the conception of the invisible spirit and foreknowledge. She wanted to bring forth something like herself, without the consent of the spirit, who had not given approval, without her partner and without his consideration. The male did not give approval. She did not find her partner, and she considered this without the spirit's consent and without the knowledge of her partner. Nonetheless, she gave birth. And because of the invincible power within her, her thought was not an idle thought. Something came out of her that was imperfect and different in appearance from her, for she had produced it without her partner. It did not resemble its mother and was misshapen.

When Sophia saw what her desire had produced, it changed into the figure of a snake with the face of a lion. Its eyes were like flashing bolts of lightning. She cast it away from her, outside that realm so that none of the immortals would see it. She had produced it ignorantly.

She surrounded it with a bright cloud and put a throne in the middle of the cloud so that no one would see it except the holy spirit, who is called the mother of the living. She named her offspring Yaldabaoth."

This is an interesting passage. We have Sophia in her desire to produce something similar to herself, but she did so without the consent of her partner and that of the higher being. Because she has immense power of her own, her power was misdirected because it was being used illicitly. Because of this, her offspring came out inherently corrupt. Her intention was good, but her actions were considered out of line. Her desire got the better of her. It was through this act that the Demiurge was born. An act of rebellion, when you think about it. Therefore, by default, this spirit of rebellion created an entity that would be defined by rebellion and illicitness. He would act impulsively since it was through impulsivity that he was born.

When he "grew up," his spirit was rebellious, wily, and overbearing. He eventually dominated his mother. His impulsivity suppressed the divine wisdom that her name

represents. He removed wisdom from his sight and moved on. Like his mother, he went on to create through the spirit of desire and impulsivity. The text goes on to say.

Secret Book of John – Marvin Meyer - Gnostic Gospel. Page 146-147:

"Yaldabaoth is the first ruler, who took great power from his mother. Then he left her and moved away from the place where he was born. He took control and created for himself other realms with luminous fire, which still exists. He mated with the mindlessness in him and produced authorities for himself:

The name of the first is Athoth, whom generations call the reaper.

The second is Harmas, who is the jealous eye.

The third is Kalila-Oumbri.

The fourth is Yabel.

The fifth is Adonaios, who is called Sabaoth.

The sixth is Cain, whom generations of people call the sun.

The seventh is Abel.

The eighth is Abrisene.

The ninth is Yobel.

The tenth is Armoupieel.

The eleventh is Melcheir-Adonein.

The twelfth is Belias, who is over the depth of the underworld. Yaldabaoth stationed seven kings, one for each sphere of heaven, to reign over the seven heavens, and five to reign over the depth of the abyss. He shared his fire with them, but he did not give away any of the power of the light that he had taken from his mother. For he is ignorant darkness.

When light mixed with darkness, it made the darkness shine. When darkness mixed with light, it dimmed the light and became neither light nor darkness, but rather gloom.

This gloomy ruler has three names: the first name is Yaldabaoth, the second is Sakla, the third is Samael.

He is wicked in his mindlessness that is in him. He said, I am god and there is no other god but me, since he did not know where his own strength had come from."

The text then says something interesting on page 148:

"Yaldabaoth has many faces, more than all of these, so that he could show whatever face he wanted when he was among the seraphim. He shared his fire with them and lorded it over them because of the glorious power he had from his mother's light.

That is why he called himself god and defied the place from which he came."

A lot is going on here. As we see, he had the same essential power his mother had, and through his blind desire, he created other beings. We also see that his name is Samael. His offspring also have interesting names. For example:

"The fifth is Adonaios, who is called Sabaoth. "

Notice the fifth name is Adonaios. This is the Hebrew word Adonai which means "My Lord," but Hellenized for lack of a better word, to Adonaios. Adding the "OS" is a Greek convention. But that is not enough since Adonai simply means "My Lord." It is the second part of the naming convention that tips us off to the God of the Old Testament: "who is also called Sabaoth." In Hebrew, Sabaoth means "host." As in "Lord of Hosts." This is a common name, "Adonai Savaot," for the God of the Old Testament.

Another name of import is the 12th name, Belias. This is nonother than Belial himself. This is, of course, not unusual since, as I said earlier, often "The Satan" was used interchangeably with Samael, Asmodeus, Belial, etc.

The verse that I find the most interesting is on page 148:

"Yaldabaoth has many faces, more than all of these, so that he could show whatever face he wanted when he was among the seraphim. He shared his fire with them and lorded it over them because of the glorious power he had from his mother's light. That is why he called himself god and defied the place from which he came."

According to the text, he could change his face when he was among the Seraphim, which are under his purview. This, to me, is the clearest of all indications that this is, in fact, the same Samael we have been talking about all along. If you recall earlier in the text, Samael is often mentioned as an angel and in the same sentence as the angelic order of Seraphim.

Let's take a look again:

Pirkei DeRabbi Eliezer 13: " Samael was the great prince in Heaven; the Chayyot (Holy Animals) had four wings, and the Seraphim had six wings, and Samael had twelve wings."

He is the 12-winged Seraph. In all interpretations of this verse above, he is associated with Seraphim.

Here we see the Seraphim mentioned with Samael. But Samael also makes mention of this.

Remember when God asked him to retrieve Moses' soul, and he could not? Samael says, "Samael: "I cannot do it because he is like the princes in thy great chariot. Lightning-flashes and fiery darts issue from his mouth when he speaks with me, just as it is with the Seraphim when they laud, praise and glorify Thee."

Notice he calls out specifically the Seraphim and no other angelic orders. Why is that? Because Samael is the greatest of the Seraphim. He is intimately connected to them, and that is why he never mentions any other order of angels, nor is he mentioned with any other order of angels himself. Maybe we will see a different order in the Grimore traditions, but certainly not in the ancient and source traditions. This, to me, is further proof that the Demiurge is indeed Samael himself. And if you recall, when Jacob wrestled him in Genesis. What did he says, " I have contended with God and survived." Who is the "GOD" of the Old Testament per Gnostics? The Demiurge. Put all those pieces together, and you find yourself in mental quicksand.

If it is true, it is a tough pill to swallow for those who believe in the divinity of the God of the Old Testament as the ultimate arbiter against evil. It would also be a vast gaping theological hole because if he is the Demiurge and yet he is also against the God of the Old Testament as per the Jewish tradition, we have an interesting disconnect. But then again, this idea is Gnostic, and so it is a matter of what direction you are coming from. But

if it is true, it changes the whole spiritual dynamic of the world. That would mean Judaism, Christianity, Islam, and certain offshoots would be a product of the Demiurge. I am not personally saying this is so, but if the Gnostics are correct, it would be logical to assume the religions above serve the Demiurge's purpose.

In the next chapter, I will continue our discussion of Samael in the Gnostic texts.

Samael in the Gnostic Texts – The Reality of the Rulers

The reality of the Rulers is also known as the "Hypostasis of the Archons." Hypostasis means "nature." In essence, "The Nature of the Archons."

This book was written around 350 A.D. in Greek and exists in Coptic in the Nag Hammadi Library. The general theme of this text is similar to the previous one in so much that it is an alternative account of the beginning of creation, differing markedly from the Genesis story found in the Old Testament.

In this text, we see Samael yet again and here he is referred to as the "Blind Ruler," which may be influenced by the Aramaic word for Blind. Now, again, it is not indicating that he is the God of actual physiological blindness or that he is the "Blindness of God," but rather, **HE** is blind to the truth. This has nothing to do with the eyes and sight and everything to do with his ignorance of the truth. The text makes it clear.

Let's take a look.

The Reality of the Rulers – Gnostic Bible – Marvin Meyer – Page 168:

"Because of the reality of the authorities, inspired by the spirit of the father of truth, the great messenger referring to the authorities of the darkness told us that "our contest is not

against flesh and blood, rather, the authorities of the universe and the spirits of wickedness." I have sent you this because you inquire about the reality of the authorities.

Their chief is blind. Because of his power and his ignorance and his arrogance he said, with his power, "I am god; there is no other but me."

When he said this, he sinned against all. This speech rose up to incorruptibility. Then a voice came forth from incorruptibility, saying, "You are wrong, Samael," that is, god of the blind.

His thoughts became blind. And having expelled his power—that is, the blasphemy he had spoken—he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. She established each of his offspring in conformity with its power, after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented."

As you can see, Samael is the God of ignorance, not actual physical blindness. His ignorance and arrogance are his blindness, and therefore through his influence, those who follow him are called Blind. Thus the verse, "You are wrong, Samael," that is, god of the blind." He is the antithesis of his mother, Sophia, that embodies knowledge and wisdom. He embodies ignorance.

It is interesting to note just how much power Samael has here. The Gnostic texts make him much more powerful than in any other tradition. In Gnostic texts, he is pretty much a god and the creator of the entire physical universe, a universe he created with the blindness of ignorance and arrogance. In the other traditions, he is a half angel and half demon. Sometimes he is working for God, and sometimes he is working against God. In these texts, he IS God, literally. It would be an understatement to say that his nature is "complicated."

I did not go too deeply here since we have more to cover, but it is clear that Samael is truly the ultimate dark force. It makes total sense when you think of his role in the Kabbalah. He is the father of the left-hand side of the tree and the Kippot. His influence is strongest here on Earth. He is, indeed, the God of the Universe.

Samael in Islam

Islam is fascinating because it incorporates stories from the Old and New Testaments, but it also contains several stories that have been passed down through apocryphal literature and, in some cases, retells them. The one regarding Samael is one of the more intriguing retellings. Earlier in the book, I mention that Samael was responsible for the Israelite backslide involving the Golden Calf. The Jewish account probably dates back no further than the 8th or 9th centuries A.D. However, the Quran, a text written in the late 6th century to early 7th century A.D., has an account of the Exodus involving Samael. Well, his name is not Samael, but it is pretty close. It is Samiri, the same root letters at the beginning of the name. It is also a tad confusing as to whether Samiri is a spirit or a human or both. It could be an alternative name for various biblical characters who rebelled against Moses. It is not clear. I think it is Samael, and you will see why I believe this in a moment.

Let's take a look:

Quran, Surah Ta Ha, verses 85-88:

[Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray." So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was

the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?" They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw." And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

It is very similar to the Jewish tradition in which Samael made the Golden Calf "low." This account appears to be a bit earlier than the Jewish one. This tells me that either the Islamic story morphed into a similar story that would later be told within Judaism, or there was an early Jewish story about this floating around. We do not know when it was first told. We can't say for sure.

Another interesting thing about this story is that some scholars of Islam tried to reconcile how the cow could "come alive." In the Jewish story, Samael instilled the calf with the appearance of "life." But in Islam, it is different. In one account, it is said that the Calf was created by the dust that was trodden upon by a horse that belonged to the Angel Gabriel. The fact it was Gabriel's horse made the dust under its feet enchanted. The name of this horse was the "Horse of Life." Another Islamic

understanding was that Allah himself brought the calf to life to test the Israelites' faith. Like so many things in these religions, we will never know precisely what is happening in the many stories they tell.

To circle back, the fact that Samael made the calf low in the Jewish texts and Samiri did the same in the Quran leads me to believe they are the same being...Samael.

Samael In the Grimoire Tradition

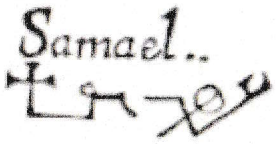
Now that we have finished with the more ancient accounts about Samael, let us fast-forward a bit. Like most demons in Judaism and Christianity, Samael made it into several magical Grimoires. Interestingly, his nature in all of these texts is angelic and is often used for protection, planetary rituals, and witness to other rituals. Although it is true Samael is "half" angel for lack of a better term, the Grimoire tradition is the only one I can find that almost exclusively views him as an angel without the demonic baggage. Let's take a look.

I will briefly cover him in each one and in chronological order as best as I can. I won't go deep into these texts. Rather I will just cover how they relate to Samael.

1496 – The Heptameron: This is a Grimoire attributed to a man named Pietro d'Albano. In this text, he discusses various angels and their correspondences and how to summon them.

Samael first appears in this text as part of a correspondence called "Considerations of the Lords Day." It describes the main angel of the Lord's Day as Michael and that Samael is one of the angels of the west. It appears that he only has an auxiliary role in this correspondence. However, in the next one, called "Considerations of Monday," he is more prominently displayed as one of the three angels ruling this day. He is right up there

with Gabriel and Michael. In the "Considerations of Tuesday," we see him as most prominent. He is the first of the angels of Tuesday, and the text provides his seal.



His name is prominently displayed in the conjuration of Tuesday. The text in Latin and English:

Latin: "per nomina prædicta conjuro super te Samael, Angele magne, qui præpositus es diei Martis."

English, Roughly: "and by the aforesaid names I conjure before you, Samael, the great angel, who you are in charge of Tuesday."

And finally, he is present in the "Considerations of Friday" as an angel of the South.

As you can see, he was taken into consideration in this text. In it, he is exclusively referred to as an angel. There does not appear to be any reference to his demonic aspect.

1577 – The Book of Oberon: It is unclear who authored this text. It appears it may have been more than one person. The book is comprehensive and has an extensive collection of spells and other information that serve as experiments for the practicing magician. In this text, we see Samael in a more critical role. We first see his name in an invocation involving the seven planetary angels and that they are blessed and holy. The Text states, " 0 Lord mighty Jehovah, grant me the assistance of the holy and mighty and blessed angels, Michael, Gabriel, Anael, Raphael, Cassiel, Sachiel, and Samael. "

Samael appears as one of the blessed and holy planetary angels throughout the text. Samael is more specifically the angel of Mars. This makes sense because Mars is also the planet of the Sephirah Gevurah, from which Samael's power is drawn. The Book of Oberon says the following, " Mars provides strength and boldness, lest we live in perpetual fear. The order of Potestates (or Powers) is in charge of these: For in strength is power, and Power is joined with strength. The prince of the Potestates is Samael, i.e., the "Hearing of God:" For power and strength have been placed in the hearing of God."

What is striking about this text is that the writer defined Samael's name as "The Hearing of God." This is certainly an error by someone who does not know Hebrew. However, I understand why they are saying this. They confuse the first

letter of Samael's name with another letter in the Hebrew alphabet that sounds similar. The first letter of Samael's name is a Samech and makes an S sound. Another letter called a Shin also makes an S sound but only when it is in the SIN form. The word for "hear" in Hebrew is "Shma." But Shma is spelled with a SHIN and not a Samech. The ones who wrote Oberon knew that Shin was also Sin but mistakenly attributed the S sound in Samael with Sin when it is really a Samech. Thus, the "Hearing of God" is incorrect. It is a common error to confuse Shin, Sin, and Samech, so I don't blame them, but it is still incorrect.

We see Samael again in a ritual for Sunday. He is one of the four angels to invoke towards the east. This is unlike the previous text in which he was an angel of the West on Sunday.

Samael is displayed prominently in the calling of the "Familiars of the Moon." He is invoked with Gabriel and Michael to assist the magician in the calling of familiars of the Moon. It states, "Gabriel, Michael, Samael be my assistants in this petition...."

And, of course, we would see him in an invocation of Tuesday with three other angels of Mars. It states, " Samael, Satael, Amabiel, may you be my assistants."

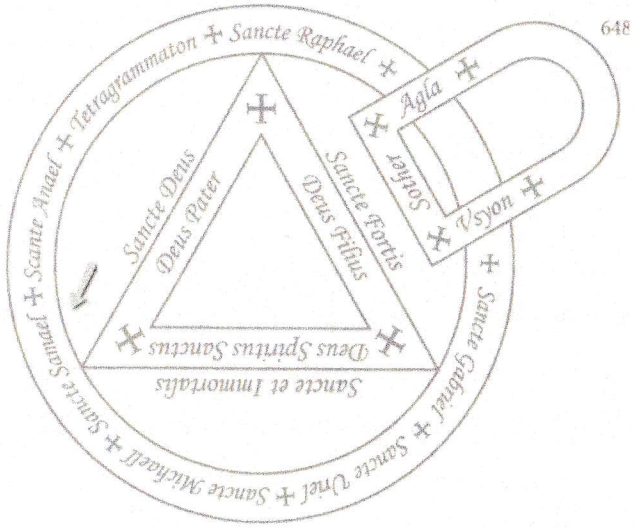
It is interesting to note that there is a depiction of Samael in Angelic form under this Mars ritual.

Take a look:

The invocation to Mars states, " and by the names before spoken, I conjure over you, Samael, great angels which is placed in command over Tuesday. "

This invocation is identical to the one we saw in the previous text.

We also find his name within a circle in this text.



This image comprises three objects a circle, a triangle, and perhaps a mirror—common instruments in ceremonial magick.

1583 – Five Books of Mystery:

This Grimoire was written by John Dee of the Enochian magic fame. This book is mainly dedicated to his communication with the angel Uriel. In it, Uriel gives him insight into angels that were not previously known.

In this text, Samael is listed as one of the angels along with Raphael and Michael, etc. His name appears mostly in Latin invocations, but otherwise, there is no description regarding Samael. But it is clear, even in this book, that Samael is considered a powerful archangel since his name, in nearly all

texts here, is coupled with Michael and Raphael, both Archangels themselves.

1584 – The Discoverie of Witchcraft

The Discoverie of Witchcraft by Reginald Scot argues that Witchcraft and spirits are fictional and that they are caused by mental disturbances and hoaxes and are not supernatural in any way. Reginald believed in some forms of occultism, so he was not necessarily a full-on skeptic of such things. This book was meant to document all the superstitions of his day around Witchcraft and not intended to describe actual Witchcraft. However, as with nearly all major occult texts of this time, people took elements of it and made them "real" and added them to future Grimoires.

In either case, Samael is listed in this text as an angel. More specifically, one of the angels of the seven days, which is not unlike the previous ones we have seen. He is the angel of Tuesday and Mars. Here is an image directly from the book. Michael is Sunday, Monday is Gabriel and Tuesday is Samael.

Yet again, he is one of the major angelic beings.

1600s: - The Secrets of Solomon

This Latin text goes into some depth on how to call upon angels and demons. Some of the demonic names are relatively unique to the Grimoire tradition. For example, "Klepoth" is not found in earlier texts, but only this one and one that came after it. I surmise by the name that it is not really a demon but simply the word Klippot which indicates the fallen energies of the Tree of Life and not one single demon. Even some of the angelic names are unique. For example, Pomeriel, this angel can't be found in any other tradition that I am aware of. In either case, this text, like the ones we previously covered, has Samael as the Angel of Mars, and he is as high as Michael and Raphael in stature.

Here is Samael's angelic seal from the text:

De Intelligentia Martis

nomen Samael.

Caracter.

1614 – The Magical Calendar

This text contains tables of various correspondences related to angels, including the signs they control, elements, planets, etc. It also includes sigils. Like all other Grimoire texts, we have Samael depicted as a planetary angel.

Sigil:

1630 – Grimoire of Arthur Gauntlet

The author of this book, Arthur Gauntlet, at least it is ascribed to Arthur, contains magical spells and procedures to call upon Angels and Demons. It appears some of the material in this book may have been borrowed from earlier texts. It contains not only Demons and Angels but also Olympian spirits.

This text has a very similar feel to the first one we discussed. Some rituals are separated out as "Considerations" for specific days. For Sunday, Samael is the angel of the east. The angels for Monday are Samael AND Michael. And, of course, he is the main angel for Mars.

Here is his seal:

1801 – The Magus

The Magus, by Francis Barret, is probably one of the most popular texts in the occult. I don't know one person in my inner occult circle who doesn't have it. It was one of the early and formative texts when I started out. This book essentially compiled what was in earlier Grimoires and put it together in what appears to be a more organized fashion. Since this text is a compilation that borrows heavily from earlier texts, we see Samael here as an angel.

It is interesting to note that we have no indication at all of his demonic nature in all these texts. We know he is the angel of Mars, which has a wrathful side, but either the writers omitted what is known about Samael on purpose, or perhaps they did not know about the more ancient traditions surrounding him. It is not clear, but it certainly does not jive with the Jewish and early Christian conception of Samael save that he was partly angelic. None of the earlier texts portray him in beneficent light.

The Meditations – An Introduction

In the following three chapters, I will provide you with three powerful meditations. You wont need much with the exception of the last ritual-meditation. The items are not hard to find if you have access to Amazon. They are also not an absolute requirement, but I highly suggest them if you want to feel connected to the rituals. I would suggest burning some frankincense as an offering if you like for each ritual meditation.

1. **The Unification of Samael & Lilith:** This is a general ritual meditation that can be done on its own if you would like to harness the power of the Sitra Achra for any purpose or just for its own sake. Often, I will use this one before I perform any ritual involving the demonic. This ritual serves as an excellent opener to nearly any ritual you will do. I will include it before the meditations below.
2. **Samael, The Protector:** In this meditation, we will be treating Samael with the understanding that he is the Demiurge or the Old Testament God. In this ritual, I will do something that would be considered blasphemous. I will recite and rewrite Psalms 91 and use the name of Samael. This is to harness his protection in Malchut or the physical plane that we find ourselves. This is very

powerful and will require some to move through their comfort zones. This might bring out in you some strong feelings. Feelings that you may not have realized were hiding in the recesses of your subconscious mind. When approaching the Psalms in such a way, it rattles off old worn-out belief systems that you may have thought were not there. I encourage you to sit with it since it is there that you will find your strength.

3. **The Klippotic Sacrament:** In this ritual, we will imbibe the flesh of the Klippot, incorporating the essence of the Left-Hand side of the tree into our body and mind. For this ritual, you will need a red and black candle; one of each. Since this will involve a sacrament, I suggest purchasing these two items. Don't worry, it will all make sense in a moment.

Cavanagh Priest Altar Bread

Food coloring Pens

The Unification of Samael & Lilith

Samael and Lilith are the foundation of the Sitra Achra. All forces that emerge from the Klippot are from their union.

In this meditation, I will use a technique I have used in other books that have a deep foundation in Lurianic Kabbalah. This kind of meditation is called a Yichud. In it, we merge the names of two or more angelic or demonic entities together in a meditation. I use this method often because it is simply one of the most powerful Kabbalistic meditations out there. For this, a video has been created. The link can be found at the end of this chapter. I will also present it here in the text as well.

This meditation intends to bring together the entire Sitra Achra into your mind. This will convey power to the discerning occultist. Samael and Lilith embody the entire process of creation of the left-hand emanations. This meditation will not only bring these forces together in your own life, but it will enhance EVERY single Left-hand path ritual you perform since, in the end, all of it is under the purview of Samael and Lilith... Let us begin.

The Meditation:

Please ONLY perform this meditation when you have time to dedicate to it. Do not perform this meditation if you are driving or do anything that requires your attention.

Please make sure that this is something you want to do. You are about to merge the very essence of the Sitra Achra together in your mind. This may appear to be a simple meditation, but it can profoundly impact your mind.

When you are ready, find a comfortable place where you will not be disturbed for the next few minutes or so.

Take five deep breaths. Don't force it, just let it be—five deep breaths.

Repeat the following words: Samael and Lilith joined together as one.

SAMAEL VE LILIT KE-ECHAD

(SAMAEL AND LILITH AS ONE)

In a moment, you will see the name of Samael appear before your eyes in Hebrew. Study the letters, and sit with it.

סמאל

Now, the name of Samael will slowly disappear. Please focus on the name of Lilith in Hebrew. Study the letters, and sit with it.

לילית

Now pronounce, once again, the Hebrew:

SAMAEL VE LILIT KE-ECHAD

Now visualize the name of Samael and Lilith joined together as a one.

סלמיאללית

Feel this union now, the Sitra Achra, as one. Sit with this. Let the image of these two names together etch in your mind's eye.

Now, slowly reorient yourself to your surroundings. What you have done is unify the foundation of the Sitra Achra in your mind. This, alone, can give you insight, but it will primarily serve as a way to prime you for when you work with the darker side of the spectrum.

Thus concludes this meditation

Here is the link to the video: www.occultcourses.com/samael

Samael - The Protector

In this meditation, we will be treating Samael with the understanding that he is the Demiurge, the God of the Old Testament. In this ritual, I will do something that would be considered blasphemous. I will rewrite and recite Psalms 91 and use the name of Samael. **This is very powerful and will require some to move through their comfort zones.**

We will first start with the unification of Samael and Lilith.

Please make sure that this is something you want to do. You are about to merge the very essence of the Sitra Achra together in your mind. This may appear to be a simple meditation, but it can profoundly impact your mind.

When you are ready, find a comfortable place where you will not be disturbed for the next five minutes.

Take five deep breaths. Don't force it, just let it be—five deep breaths.

Repeat the following words: Samael and Lilith joined together as one.

SAMAEL VE LILIT KE-ECHAD

(SAMAEL AND LILITH AS ONE)

In a moment, you will see the name of Samael appear before your eyes in Hebrew. Study the letters, and sit with it.

סמאל

Now, the name of Samael will slowly disappear. Now, please focus on the name of Lilith in Hebrew. Study the letters, and sit with it.

לילית

Now pronounce, once again, the Hebrew:

SAMAEL VE LILIT KE-ECHAD

Now visualize the name of Samael and Lilith joined together as a one.

סלמיאללית

Feel this union now, the Sitra Achra, as one. Sit with this. Let the image of these two names together etch in your mind's eye.

Now recite this three times.

"I call upon the protection of the first name Yaldabaoth, the second Saklas, the third Samael. I call upon you, fashioner and protector of the Earth. "

Now, think of your need for protection. It can be from anything or anyone, but it can also be used for general protection.

Now Recite Psalms 91. This Psalms will contain the name of Samael as the Demiurgic power.

"He who dwells in the shelter of SAMAEL, Most High, will rest in the shadow of the Almighty. I will say of SAMAEL, "He is my refuge and my fortress, my God, in whom I trust." Surely, he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked. If you make SAMAEL the Most High your dwelling-- even SAMAEL, who is my refuge--then no harm will befall you, no disaster will come near your tent. For he will command his angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone. You will tread upon the lion and the cobra; you will trample the great lion and the serpent." Because he loves me," says SAMAEL, "I will rescue him; I will protect him, for he acknowledges my name. He will call upon me, and I will answer him; I will be with him in trouble, I will

deliver him and honor him. With long life will I satisfy him and show him my salvation."

Now, think again about your need for protection from Samael because he protects those who align with him. He has since the beginning of time itself.

After this prayer, you may feel Samael very strongly, and you may even see him in your mind's eye. There is something powerful about using the Psalms in this way.

Thus concludes this ritual. You are free to offer Samael some incense and a candle as an offering if you so desire.

Here is the link to view the ritual on video:
www.occultcourses.com/samael

Let us move on to the next ritual.

The Klippotic Sacrament

Please note that you can find a video of the elements of this ritual at www.occultcourses.com/samael

In this ritual meditation, we will be incorporating the Klippotic essence into our mind and body. This is for personal empowerment. This will involve the consuming of a sacrament. On two sacramental wafers, you will write the name of Samael in Hebrew on one side of a wafer and the name of Lilith on the other wafer. Behind each wafer, you will put the symbols of the four elements. Illustration below. These are the items you will need or equivalent substitutes.

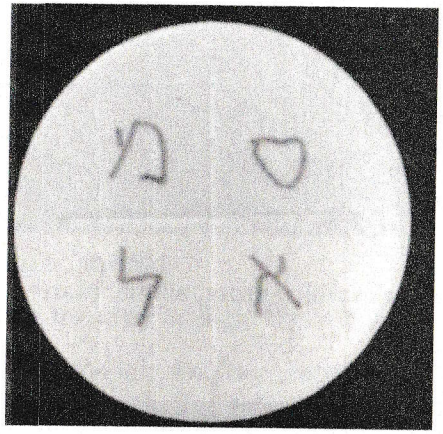
Cavanagh Priest Altar Bread

Food coloring pens

Make sure the pen you use to write the names and symbols is made with edible ink. If you have any known allergies to any ingredients, please do not perform this ritual meditation with my suggested items. For example, if you eat gluten-free, they have gluten-free wafers, etc. You may also make your own wafers.

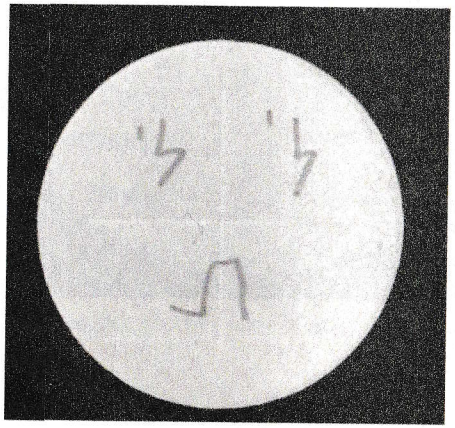
On one wafer, write the name of Samael in Hebrew.

סמאל

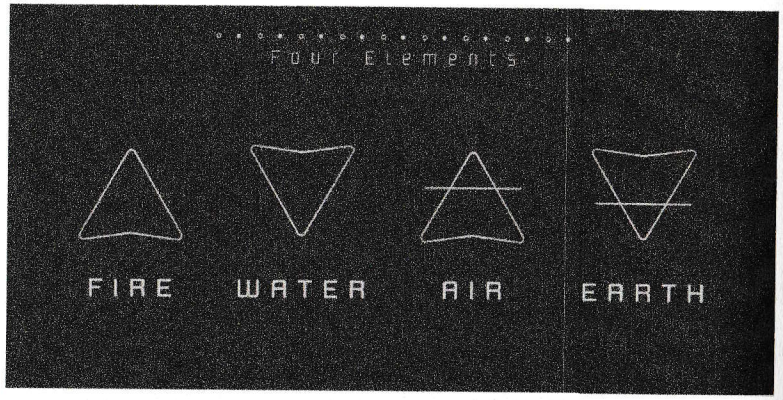


On the other wafer, please write the name of Lilith in Hebrew.

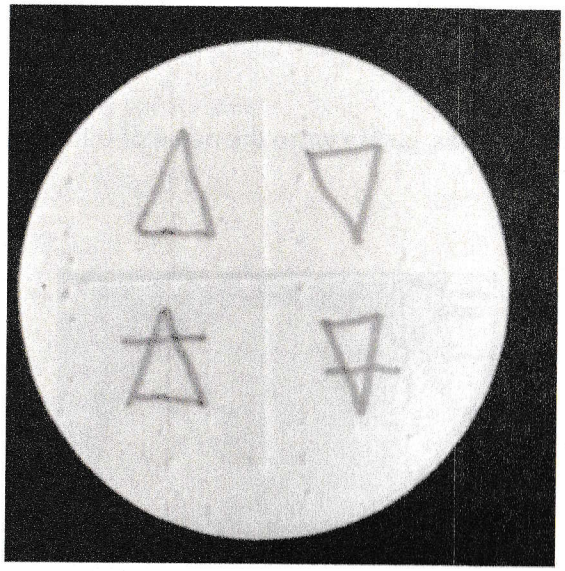
לילית



On the back of each wafer, please draw these four symbols.



It does not matter in which order, all that matters is one symbol in each corner.



The rationale for the four elements is that the Klippotic energies are well rooted in the earth and represent the very existence of

this planet. By incorporating the names and the symbols and then consuming them, you are not only rooting yourself to the earth but also including the very power of the Left-side of the tree into your body, mind, and spirit. Let us proceed.

1. **Place the wafers on a plate on your altar, names facing up. If you do not have a plate, please place the wafers on the altar in front of you. Lilith on the left and Samael on the right.**
2. **Arrange the altar as such: The red candle representing Lilith is to the left, and the black candle representing Samael is to the right. The wafer should be in the middle between the candles. If you are planning on lighting incense, you may place it anywhere you like as long as it does not obscure the view of the candles and the wafer.**
3. **Light the candles and incense.**
4. **Sit in front of the altar and take a few deep breaths to center yourself.**
5. **Now perform the Samael and Lilith Unification Meditation.**

Take five deep breaths. Don't force it, just let it be—five deep breaths.

Repeat the following words: Samael and Lilith joined together as one.

SAMAEL VE LILIT KE-ECHAD

(SAMAEL AND LILITH AS ONE)

In a moment, you will see the name of Samael appear before your eyes in Hebrew. Study the letters, and sit with it.

סמאל

Now, the name of Samael will slowly disappear. Please focus on the name of Lilith in Hebrew. Study the letters, and sit with it.

לילית

Now pronounce, once again, the Hebrew:

SAMAEL VE LILIT KE-ECHAD

Now visualize the name of Samael and Lilith joined together as a one.

סלמיאללית

Feel this union now, the Sitra Achra, as one. Sit with this. Let the image of these two names together etch in your mind's eye.

6. **Now close your eyes and think of the name Samael in English or Hebrew. Sit with that for a moment.**
7. **Pick up the wafer with his name and hold it out in front of you.**

8. **Now Say, "Samael, king of demons, creator of the physical universe, as I hold this sacrament in my hand, infuse it with your essence so it will become your body. Bring together the entirety of the Klippotic universe and make them as one in me. May the elements of fire, water, air, and earth be my witness.**
9. **Now, consume the wafer while contemplating the energy that it represents, for you are consuming into yourself the power of the Klippotic universe. Sit with this for a moment.**
10. **Now, think of the name of Lilith in English or Hebrew. Sit with that for a moment.**
11. **Pick up the wafer with her name and hold it out in front of you.**
12. **Now say, Oh Great Lilith, the mother of us all, the progenitor of Hell and Earth, the nurturing mother of your subjects. As I hold this sacrament in my hand, infuse it with your receptive powers, empower this sacrament so that it becomes your body, your essence. Unify and bring down the Klippotic nature into me. Make me as one with you. May the elements of fire, water, air, and earth be my witness.**
13. **Now, consume the wafer while contemplating the energy that it represents, for you are consuming into**

yourself the power of the left-hand side of the tree. Contemplate this as you consume the sacrament.

14. **Now, take five long and deep breaths and reorient yourself to your surrounding.**

If you can, please let the candles burn until they are consumed. If this is not possible, you may blow them out. However, please reignite them when you can until they are consumed. You may then take the wax and use it as an amulet and place the wax bits around your home. If this is not possible, please bury it in nature if at all possible. If you cannot do this, wrap it up respectfully and discard it.

As you can see, the ritual is simple, but it is powerful. I am confident you will feel a shift and empowerment during and after the ritual. You can also use this as a ritual before other rituals you may perform. It is very flexible in this way.

To view the elements of this ritual, please go to www.occultcourses.com/samael

So Mote it Be.

Bonus Chapters

In the following few chapters, I will cover topics that I could not place neatly into the main body of the text. It covers two obscure topics.

I hope you enjoy them.

The Bible codes gained popularity in the 80s and 90s. These codes are hidden messages within the Hebrew text of the Bible. These are messages that cannot be discerned by reading the surface text. They are, in essence, parallel text that can only be determined by looking at the text as a whole without spaces between words. For example, "In the beginning, God created the Heavens and the earth" becomes **"InthebeginningGodcreatedtheHeavensandtheearth."** The text's integrity is still intact, but all the spaces between the words have been removed. Now apply this principle to the Hebrew text.

When you present the Hebrew text in this way, you can see patterns more easily. In this case, the patterns show themselves as words or phrases spelled out with letters that are equidistant from one another. That means that if you count from one letter, the same number of spaces to the second letter, and the same number to the third letter, and so forth, you come up with a word or a phrase. This phrase or word is a hidden message. This alone is pretty remarkable, but it is even more impressive when the secret message applies to the surface text that the message is found in. Let me show you a common one that

those that study this area of the Bible use as an example. It is quite interesting.

The name of the first five books of Moses, in Hebrew, is called Torah. In Hebrew, it is spelled:

תורה

I am going to present here a passage from the book of Genesis, both in English and in Hebrew.

Genesis 1: 1-5 " In the beginning, God created the Heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: 'Let there be light.' And there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day."

We will look at the Hebrew and count 50 letters from the letter I indicate and see what happens. Hebrew goes from right to left.

Now in Hebrew:

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֵת הַשָּׁמַיִם, וְאֵת הָאָרֶץ

וְהָאָרֶץ, הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים,
מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם

וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר

וַיַּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לָיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד

When counting from the first letter 50 letters and doing that three times, you get the word TORAH in Hebrew.

What we have is the word Torah hidden within the first paragraph of the Torah. We find it by counting 50 letters from the letter indicated. This is what I mean by hidden messages.

I know, one may think this is a coincidence. Let us look at the beginning of Exodus and see if we find it again. There are a few of these equidistant scenarios involving the word Torah in this next passage, but I'll stick with the one that is most consistent with the last example I showed you. We will look for a 50-letter spacing.

Exodus 1 :1-6 " Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already. And Joseph died, and all his

brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

In Hebrew:

וְאֵלֶּה, שְׁמוֹת בְּנֵי יִשְׂרָאֵל, הַבָּאִים, מִצְרַיְמָה: אֵת יַעֲקֹב, אִישׁ וּבֵיתוֹ בָּאוּ. רְאוּבֵן שִׁמְעוֹן, לֵוִי וִיהוּדָה. יִשָּׂשכָר זְבוּלֻן, וּבִנְיָמִן. דָּן וְנַפְתָּלִי, גָּד וְאָשֵׁר. וַיְהִי, כָּל-נֶפֶשׁ יֹצְאֵי יֶרֶךְ-יַעֲקֹב--שִׁבְעִים נָפֶשׁ; וְיוֹסֵף, הָיָה בְּמִצְרָיִם. וַיָּמָת יוֹסֵף וְכָל-אֶחָיו, וְכֹל הַדּוֹר הַהוּא וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ--בִּמְאֹד מְאֹד; וַתִּמָּלֵא הָאָרֶץ, אֹתָם

When you count, 50 letters from the first letter indicated, you get yet again Torah right at the beginning of Exodus, just like we saw in Genesis. Now we have two books of the Torah with the hidden word Torah within them.

We have a very rare occurrence of the word Torah hidden within the first paragraphs of Genesis and Exodus, AND they are equidistant, with 50 letters apart. The likelihood of this occurring is very low. It would be very difficult for a person to plan this purposely. I could go on with these 50 letter counts throughout the first five books, but you get the point.

Before I go into the intended purpose of this chapter, let me give you some of the ground rules when using Bible Codes.

Since the original Hebrew did not contain vowels, vowel sounds are ignored.

The term/s being looked for MUST be equidistant for it to be valid. For example, if we are looking for a word and find it, it must be comprised of letters that are the same distance away from one another. Letter A is equidistant from Letter B and so on. It could be any number. The examples I used just happen to be 50.

The word or term does not necessarily have to correspond to the verses they are found in since the Torah itself contains messages throughout the text when looked upon as a codebook. Therefore, the entire text must be looked at as one huge matrix.

However, when a word or phrase DOES correspond to the underlying verses it is derived from, then there is a hidden message that should be looked into.

In Hebrew, there are a few final letters. For example, the letter מ has a final form ם. The letter צ has a final form of ץ and so on. The Final letters are treated the same way as the standard forms so they may not always appear as final letters when a

code is found. So, you may see final form ץ at the beginning of a code, instead of at the end. The word integrity is still intact.

Words and phrases can also be spelled backwards since the entire Torah matrix is not confined by a linear structure.

You can use more than one word at a time. In the examples I provided, I used one, but you can use more than one word at a time.

The best way to do this is to use software that specializes in Bible codes. This would be impossible without software. I recommend 'Bible Codes' by Computronic Corporation http://www.Biblecodesplus.com.

With that out of the way, let me take you through a few things I discovered the other night. It's pretty amazing stuff.

If you recall, earlier in the book, I mentioned that Samael was the angel who wrestled with Jacob. The Zohar stated Samael had it in for Jacob.

In this example, I will use the name Samael and input it into the software and see what I find. The Hebrew for Samael is below.

סמאל – Proper Form.

סמאל - with the final letter Mem in the middle of the name.

Genesis 35: 14-17 "And Jacob set up a pillar in the place where He spoke with him, a pillar of stone, and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him, Beth-el. And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the mid-wife said unto her: 'Fear not; for this also is a son for thee.'"

In Hebrew:

וַיַּצֵּב יַעֲקֹב מַצֵּבָה, בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אִתּוֹ--
מַצֶּבֶת אָבֶן; וַיַּסֵּךְ עָלֶיהָ נֶסֶךְ, וַיִּצֹק עָלֶיהָ
וַיִּקְרָא יַעֲקֹב אֶת-שֵׁם הַמָּקוֹם, אֲשֶׁר דִּבֶּר שָׁמֶן
וַיִּסְעוּ מִבֵּית אֵל, אִתּוֹ שָׁם אֱלֹהִים--בֵּית-אֵל
וַיְהִי-עוֹד כִּבְרַת-הָאָרֶץ לָבוֹא אֶפְרָתָה; וַתֵּלֶד
וַיְהִי בְהַקְשֹׁתָהּ, בְּלִדְתָּהּ; רָחֵל, וַתְּקַשׁ בְּלִדְתָּהּ
וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת אַל-תִּירְאִי, כִּי-גַם-זֶה לָךְ
בֵּן

When you count 41 letters from the first letter indicated, you will get SAMAEL – סמאל. So here we have verses about Jacob with Samael haunting him in the hidden codes. What are

the chances of that happening? Still not convinced. Let's take a look at another.

Genesis 46: 19-21 " The sons of Rachel Jacob's wife: Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Poti-phera priest of On bore unto him. And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard."

In Hebrew:

וַיִּוָּלֵד. בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב, יוֹסֵף וּבִנְיָמִן
לְיוֹסֵף, בְּאֶרֶץ מִצְרַיִם, אֲשֶׁר יָלְדָה-לוֹ אָסְנַת,
בַּת-פּוֹטִי פֶרַע כֹּהֵן אֹן--אֶת-מְנַשֶּׁה, וְאֶת-
וּבְנֵי בִנְיָמִן, בֶּלַע וָבֶכֶר וְאַשְׁבֵּל, גֵּרָא. אֶפְרָיִם
וְנַעֲמָן, אֵחִי וָרֹאשׁ; מֻפִּים וְחֻפִּים, וָאָרְדּ

If you count 26 letters from the first letter indicated, you will get SAMAEL – סמאל. So here we have verses with the name of Jacob, mentioned with Samael haunting him in the hidden codes yet again. We have two instances of Jacob being mentioned, two cases with equidistant letters, spelling Samael for those verses. Let us look at two more regarding Jacob and Samael.

Genesis 48:17 " And when Joseph saw that his father was laying his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head."

In Hebrew:

וַיַּרְא יוֹסֵף, כִּי-יָשִׁית אָבִיו יַד-יְמִינוֹ עַל-רֹאשׁ
אֶפְרַיִם--וַיֵּרַע בְּעֵינָיו ; וַיִּתְמֹךְ יַד-אָבִיו, לְהָסִיר
אֹתָהּ מֵעַל רֹאשׁ-אֶפְרַיִם--עַל-רֹאשׁ מְנַשֶּׁה.

If you count 6 letters from the first letter indicated, you will get SAMAEL – סמאל in its proper form.

Notice what the verse says, "Joseph saw his Father." Who is Joseph's Father? JACOB! Yet again, we find Samael stalking the stories involving Jacob in the Hidden code.

Genesis 50:14 " And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father."

In Hebrew:

וַיָּשָׁב יוֹסֵף מִצְרַיְמָה הוּא וְאֶחָיו, וְכָל-הָעֹלִים
אִתּוֹ לִקְבֹּר אֶת-אָבִיו, אַחֲרֵי, קָבְרוֹ אֶת-אָבִיו

If you count 6 letters again from the first letter indicated, you will get SAMAEL – סמאל in its proper form. Who was Joseph burying? His father Jacob.

I think you get the picture now. I showed you four examples, using Samael in both the proper and improper forms and in each one, he is found hidden within texts that mention Jacob. As I said, Samael was the angel who wrestled Jacob and was angry with him. Coincidence? I think not.

The rabbinic texts are interesting, to put it mildly. They often go into mind-numbing detail about very minute aspects of Jewish law. For example, when someone commits certain transgressions, x number of lashes are given to the person or figuratively to "nations." The lashes are categorized as:

Lashes of the Earthly Court in which a person was to receive lashes for a given transgression.

There is a category of lashes called the Lashes of Fire or the Pulsa dinura. These lashes were straight from Heaven.

Then there is a third type of lashes called the Lashes of Samael. This is the most lashes since it is specifically created for Samael's transgressions. But not only was Samael so sinful to get them but Egypt as well.

Let's look at a commentary called Naftali Seva Ratzon on The Passover Haggadah. It states:

"Rabbinic and Kabbalistic literature speaks of three types of lashes. First, there are the lashes of an earthly court, which are thirty-nine. This number is based on the fact that the lashes could not be given to an individual until he reached the age of 13 – and since the lashes were divided into three groups, they were three times 13 or thirty-nine. The second type of lashes

was lashes of fire, or pulsa dinura. The heavenly court only gave this punishment to an individual when he reached the age of 20 – three sets of 20 equal 60 lashes. And finally, the third type of lashes is called the lashes of Samael. Samael, the demonic being, was punished with fifty lashes for trying to make himself like God. These were the type of lashes that were meted out to Pharaoh and the Egyptians. They received this punishment for acting as if Samael was a divine being. Each form of lashes was for a different transgression, and, in the case of the different numbers of plagues, the mathematics suggests that each had a different opinion why the Egyptians were punished."

This is an interesting text because, again, it discusses Samael's nature as being a fallen one. In many ways, his story is the original story of an angel trying to be as God is. Most ERRONEOUSLY think that Lucifer was the fallen angel trying to be like God, but it is Samael. Lucifer was never an angel, but that is not for this book.

Now, notice from the three lashes categories, Samael is the most intense because it is for a particular kind of sin, the sin of trying to impersonate God. As you may know, the Pharaohs of ancient Egypt were considered the embodiment of the Gods. They were, in many ways, living Gods. You try to pretend to be God, and you get 50 lashes, the Lashes of Samael.

Conclusion

We have come to the end of the book, and I want to thank you for reading it.

As you see, Samael is a very complex character, and he cannot be fit easily into any box. He is an angel, at once a demon and at once considered the creator of the world. I work with Samael a lot, and most of that time, I am also working with Lilith at the same time. I find working with them both produces results. That is why I will always include them both in my rituals.

I do hope this book helps you develop a relationship with Samael. The rituals contained are a good starting point, but you are encouraged to make them your own in any way you see fit. They are jumping-off points.

With that, I hope you are well.

Hail Samael!

General Bibliography

"Samael" – Jewish Encyclopedia

Davidson, Gustav (1971). "Samael". A Dictionary of Angels, Including the Fallen Angels. New York City: Simon & Schuster. p. 255. ISBN 978-0029070505.

Yisraeli, O. (2016). Temple Portals: Studies in Aggadah and Midrash in the Zohar. Deutschland: De Gruyter. p. 146

Dulkin, Ryan S. "The Devil Within: A Rabbinic Traditions-History of the Samael Story in 'Pirkei De-Rabbi Eliezer.'" Jewish Studies Quarterly, vol. 21, no. 2, 2014, pp. 153–175., www.jstor.org/stable/24751800.

Sefaria.org

Rosemary Ellen Guiley (2009). The Encyclopedia of Demons and Demonology. Infobase Publishing. pp. 222ff. ISBN 978-1-4381-3191-7.

Ginzberg, Louis, The Legends of the Jews— Volume 2: From Joseph to the Exodus, The Ascension of Moses, Forgotten Books, April 21, 2018, ISBN 978-0265621684.

Kadmon, Baal, Devil Demons and Hosts In the Hebrew Tradition—February 12, 2019, ISBN 978-1796738384.

Midrash Rabbah – Various

Zohar – Various

Jerusalem Talmud – Various

Babylonian Talmud – Various

About The Author

Baal Kadmon is a New York-based author, occultist, and meditation teacher. The study of history (particularly Ancient History, Late Antiquity, and Medieval History), philosophy, and religion are his other areas of specialization. His linguistic skills include Israeli Hebrew, Classical Hebrew, Ugaritic, Judeo-Aramaic, Syriac (language), Ancient Greek, and Classical Latin.

When Baal was a child, he first realized he was to study the occult for the rest of his life. He didn't respond to the call until he was in his teenage years when he visited the Middle East. Decades later, after learning from many teachers, he was ready to pass on the knowledge he has gained as an occult practitioner.

Over the past few years, Baal has empowered countless people with the magickal knowledge and skills they need to flourish.

Baal's work is distinguished by his knowledge of ancient languages and his meticulous approach to research. This expertise and methodology allow him to illuminate, and in some cases debunk, myths and falsehoods that are now being spread throughout the Occult community.

His teachings are not run-of-the-mill. In practically all of his writings, he covers extensive history as well as rituals. The revered and idolatrously held views of the majority of occultists are shattered in his work. His down-to-earth attitude to magick is refreshing, and it's desperately needed in a field rife with egotistical magicians who value theatrics and petty infighting over everything. Baal's teachings are straightforward and uncomplicated.

Aside from being an occult teacher, he has more than two decades of trading experience in the stock, currency, and commodity markets. He specializes in all major marketplaces for financial trading. He also founded the Blockchain Immersive, a new educational organization that aims to teach beginner and budding traders, investors, and students about Blockchain Technology and Cryptocurrency.

You can find his books on
Amazon: https://www.amazon.com/author/baalkadmon

Other sites:

Main Page, please go to: https://www.baalkadmon.com

Dedicated to Saint Expedite. please go to: https://www.saintexpedite.com

For Audio Meditations, Please go

to: https://www.occultmindscapes.com

For Video Courses, please go

to: https://www.occultcourses.com

Blockchain

Immersive: https://www.blockchainimmersive.com/

Made in the USA
Las Vegas, NV
12 September 2023